

School and Community

Vol. XVII

JANUARY, 1931.

No. 1

The Children's Charter

*President Hoover's White House Conference on Child Health and Protection
Recognizing the Rights of the Child as the First Rights of Citizenship
Pledges Itself to These Aims for the Children of America.*



FOR EVERY CHILD spiritual and moral training to help him to stand firm under the pressure of life.

II. For every child understanding and the guarding of his personality as his most precious right.

III. For every child a home and that love and security which a home provides; and for that child who must receive foster care, the nearest substitute for his own home.

IV. For every child full preparation for his birth, his mother receiving prenatal, natal, and postnatal care; and the establishment of such protective measures as will make child-bearing safer.

V. For every child health protection from birth through adolescence, including: periodical health examinations and, where needed, care of specialists and hospital treatment; regular dental examination and care of the teeth; protective and preventive measures against communicable diseases; the insuring of pure food, pure milk, and pure water.

VI. For every child from birth through adolescence, promotion of health, including health instruction and a health program, wholesome physical and mental recreation, with teachers and leaders adequately trained.

VII. For every child a dwelling place safe, sanitary, and wholesome, with reasonable provisions for privacy, free from conditions which tend to thwart his development; and a home environment harmonious and enriching.

VIII. For every child a school which is safe from hazards, sanitary, properly equipped, lighted, and ventilated. For younger children nursery schools and kindergartens to supplement home care.

IX. For every child a community which recognizes and plans for his needs, protects him against physical dangers, moral hazards, and disease; provides him with safe and wholesome places for play and recreation; and makes provision for his cultural and social needs.

(Continued on page 45)

SCHOOL AND COMMUNITY

Official Organ of the Missouri State Teachers' Association

THOS. J. WALKER, Editor

E. M. CARTER, Bus. Mgr.

Vol. XVII

JANUARY, 1931.

No. 1

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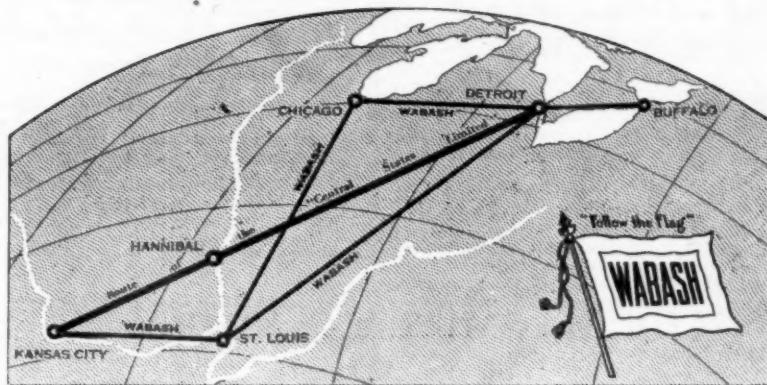
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THIS is the advance announcement of a most unusual event—the National Flower Appreciation Contest, to be held between February 14 and April 15, under auspices of the Society of American Florists.

Strictly educational in nature, this contest will be limited to school children. Its purpose is to develop in the youth of our nation a true love of flowers.

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The Contest is built around an interesting puzzle-and-paint booklet, which will make ideal classroom "busy work." Twenty-five flowers are shown in full color, with useful data on each. 1603 cash prizes totaling \$8,000, will go to the winning students.

And in addition, the schools attended by the 53 major prize-winners will each receive a special cash award of \$25 to \$100 for their school funds. Thus your co-operation benefits not only the child, but also the school. Here are the awards:

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The School and Community

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HAS THE ASSOCIATED Industries succeeded in establishing a doubt in the minds of the people of Missouri, particularly in the minds of the members of the Legislature, as to

ESTABLISHING DOUBTS the soundness of the recommendations of the State Survey

Commission and the desirability of their adoption? If it has, then it has gained another victory and nothing will be done to relieve the farmer and the city property holder from the burden of taxes which have been so excessive as to hinder education and destroy values, thus upsetting the whole economic machinery of our country.

The doubt which these same agencies established in the minds of certain politicians two years ago was responsible for the vacillation and delay which caused the last legislature not to deal with the tax question and later prevented a special session from considering the matter as it was vividly set forth by the report of the State Survey Commission.

Misrepresentation and distortion of the facts and unfair emphasis on total amounts were the methods used by the Associated Industries and their mouthpieces then.

The study of the survey by the people and their consequent understanding of the true import of its findings, have, in the meantime, forced the Associated Industries and their agents to recognize, at least, such terms as "tax readjustment," "tax

equalization" and "equalization of educational opportunity" which together with the rehabilitation of our state institutions constitute the heart and center of the purposes of the Commission's recommendations. The aim of the A. I.'s. is evidently to establish a doubt by counter proposals, by emphasis on insignificant errors, by questioning the authority of the Commission to deal at all with so sacred an institution as our antiquated tax system, and by a continuation of emphasis on the "vast sum of money" to be raised (though occasionally now they do admit that the "vast sum" is not at all an additional tax but the amount which it is proposed to take off the shoulders of property and place on net incomes instead).

Dr. Loeb's articles which were written for and distributed by the Associated Industries constituted a meticulous search through the 1200 pages of the reports and a painstaking examination of every word and figure for the purpose of discovering errors to be talked about. He found a few of these. But as a result of his exhaustive study he followed the previous endorsement made by the A. I.'s. of the aims and purposes of the Commission as being worthy, laudable, and desirable. The means, however, by which these aims were to be arrived at (again following the A. I.), he found were bad, totally bad—the worst feature being shifting taxes to incomes and the provisions for the equalization of educational opportunity.

But Dr. Loeb's heart is right. He does not denounce one means to a good end without proposing another. He suggests that we let the school tax alone and that we raise some \$40,000,000 by a bond issue for the purpose of taking care of our state institutions.—It is our opinion that the people of Missouri will not vote such a bond to be paid, with interest, by the property which is now over-taxed. Dr. Loeb must know that the greatest item of relief is that to be found in shifting a part of the school tax from property which bears nearly the whole burden to incomes which now bear practically none of it but which get the benefit of public schools none the less. To propose, therefore such an alternative as increasing the property tax is equivalent to proposing that nothing at all be done. This proposal from one less trusted would disturb our confidence in its author's sincerity.

But he has contributed his part toward establishing a doubt. His wide and good reputation has been a most useful asset to the Associated Industries, which at this time stands sorely in need of respectability.

The Globe-Democrat has for several weeks also been strenuously engaged in the effort to befog the issue and to sickly it o'er by the pale cast of thought. In an editorial of full column length on Dec. 8th it tries to make its readers doubt the need of doing anything for the schools generally by maintaining that Missouri ranks very high among the states in its expenditure for education. It asserts that "according to the latest available figures of the U. S. Bureau of Education, only ten states exceed Missouri in the total amounts spent for education in 1928." So far as total amounts are concerned, this statement

is correct, but totals do not tell the story of distribution, nor do they give an adequate or true picture of conditions. The amount spent per pupil in average *daily attendance* tells not what is being done grossly, but what is being done for each child, which is the vital thing. Had the Globe-Democrat used these figures, their statement would have been:

"According to the *latest available* figures from the Office of the U. S. Commissioner of Education only *thirty-five* states exceed Missouri in the amounts spent for education per child in average daily attendance in 1928." But the Globe-Democrat is widely read and its statement of a part truth will have an influence in establishing a doubt.

Continuing, this same editorial uses the gross figures from the U. S. Commissioner's report to bolster up its point of view with reference to Missouri's contribution toward education as a State, that is, out of the State treasury. Its statement that only twelve states are contributing more to public schools than Missouri is wrong even for gross figures. There are twenty such states. But on the significant basis of average daily attendance, the true statement would be that *thirty-seven* states contribute more to each child's education than does Missouri.

These figures are based on statements in the same bulletin referred to above and are available, notwithstanding the fact that the G. D. quotes its figures as being the *latest available*. But the big business of the opponents of the adoption of the recommendations of the Survey Commission's Report is to establish doubts. The Globe-Democrat is making its contribution to this end, becoming almost frantic in its efforts.

HAMLET, THE CLASSICAL example of indecision, irresolution and hesitation, represents that characteristic of the human race upon which the Associated Industries and others of the defeatist crowd depend for the accomplishment of their aims. If they can get Missouri in Hamlet's state of mind as this legislature meets, the State has lost the greatest opportunity for advancement it has had in this century.

Shall we whine,

"Bear the ills we have rather than flee to others that we know not of?"

Do we prefer to

"Swet and grunt under a weary life?"

Will we allow

"The native hue of resolution to be sicklied o'er by the pale cast of thought"?

So that

"Enterprises of great pith and moment with this regard their courses turn awry and lose the name of action"?

This is the attitude of thought the Associated Industries hopes to establish in the minds of the people and legislative members. Their whole hope of success is predicated on breaking down confidence in the report and on the seeds of doubt which they are so skilfully sowing.

If we cannot accept as authortative, competent, and honest, the findings of these men who have unselfishly de-

voted more than a year of their time to the problem, who called to their counsel the best authorities of the country, who have after mature deliberation reached their findings and reiterated their belief in their recommendations—then whom can we trust and when can we move forward?

A citizenry that will believe neither its own judgment, nor that of its most worthy leaders to the point of acting upon it, is certainly in a hopeless condition.

THE CONVENTION of the Division of Superintendence of the N. E. A. meets in Detroit February 22-27. From past observation we estimate that 150 or 200 **LET'S GO TOGETHER** Missouri school-men and -women will attend this meeting. The Wabash Railroad, which has a direct line from St. Louis to Detroit, is arranging to haul most of these. Because of its having the most direct route it has been designated as the official road to this meeting by the State Director of the N. E. A. in the hope that enough patronage would be offered to justify that road in offering to Missouri teachers a special train. If you contemplate attendance at this Convention, take the matter up with your agent and investigate the route via the Wabash through St. Louis. There are social and professional advantages in our all going together. More detailed description of the time, equipment, etc., will be given in the February issue.



—LEST WE FORGET—

J. A. Whiteford

THE MISSOURI State Teachers Association, according to its Constitution, was established to advance the ideals and standards of the teaching profession and to promote the educational welfare of the state, and is committed to the support of the laws of the state and the nation. Teachers are classed by the United States government as Federal employees and, as such, are exempt from federal income taxes.

Our state and local schools are under the control of the state government and the laws thereof. Every school official from the state superintendent to members of boards of rural schools are required to take an oath to support the Constitution of the United States and the laws of the state, God being a witness to this oath.

In his farewell address, George Washington asked the question:

"Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice

"National morality can hardly prevail in exclusion of religious principles."

Lest it may be thought that the writer is an alarmist, one needs but to refer to the daily papers and current magazines to find such statements as the following: "Insidious attacks on American institutions have been going on in this country for some time of which the general public is little aware. Certain college professors, parlor socialists and kindred radical groups have been striking at the home, the state and the nation, seeking to undermine the very foundation on which civilization is based.

"In some higher institutions of learning, there exists an egotistical, conceited group that defies God, and despises the opinions of men of the past and present. They preach a modernistic conception of the universe; that man is an animal only; that wrong-doing should be treated biologically; that the Ten Commandments have no place in society; that all preaching except for the present life is in vain; that there is no God. It follows we have no need for religion; nothing is sacred

or holy, no family obligation; while trial marriages and kindred radicalism are advocated, ad nauseam."

Recently a widely advertised speaker said in a Kansas City pulpit: "The Russians teach the children that Religion is the opium of the people. There is no God. No Christ."

To the surprise of an audience of some 10,000 teachers, the first speaker on the program of the Kansas City Teachers Association, November 13, preached this same doctrine with an attack on what in the past has been held sacred.

Listed as one of the "Who's Who" speakers on the program and as representing an institution of high standing in the East, the speaker violated every principle of professional ethics known to the Association. The learning of the past he classified as so much "junk". He mentioned the advancement that has been made in scientific knowledge, and followed this announcement by the statement that "We now know there is no God and no future life." Just who the "we" in this statement included, he did not say, but the audience was quick to decide that the argument was sound and nothing more. However, many remarked that Psalms XIV:1 was apropos to the occasion.

The logical conclusion from such teaching is to abolish the faith of our fathers; uproot all religion; banish God; tear down every altar; wipe out the home; pull down the Stars and Stripes, and substitute the red flag; abolish the oath of office; remove fraternal emblems, and cease to sing, "Our fathers' God to Thee, Author of liberty."

It is a well known fact that atheism and anarchy are synonymous terms. Russia's condition today may be traced to the spread of these doctrines, yet the leaders in Russia imbibed these doctrines in this country.

At the conclusion of the talk there was the usual hand clapping and no protest, thus leaving the speaker to conclude that he was placed on the approved list.

At the meeting of the Assembly of Delegates (made up of some four hundred members from all sections of the state)

Friday morning, the writer introduced the following resolution and moved its adoption: "The Missouri State Teachers Association stands squarely on the laws of the state and the nation and the Constitution thereof, and we resent and deplore the atheistic and sacrilegious statements made before the Association Thursday morning."

In the audience that heard the address were numerous young teachers, many of whom attended the Association for the first time. This speaker had been invited by the officials and he had been warned not to preach radicalism. His services cost the Association \$450, and were paid for out of the meager earnings of the rank and file of the teachers. Since no protest was offered, what conclusion were these teachers to draw? How many poisoned minds returned to their posts of duty as a result of this address?

The Kansas City papers made mention of this address so that the speaker was well advertised.

The same man had uttered like statements before a Saint Louis audience on Monday night preceding, and the newspapers printed what was said, but added the information that the audience expressed disapproval. Since no protest was offered at the Kansas City Convention, this man may so report to prospective audiences, and in this way continue to spread his harmful doctrines to other communities.

My resolution was laid on the table on the theory that its passage would advertise this speaker, who seemed to have no supporter. I disagree with the action taken by the Assembly of Delegates, which body should voice the policies of the

teachers of the state. The public will not approve our silence when we realize the outcomes of such teachings.

It may be argued that there are two sides to the question, and that we should hear both sides. If this is to be the policy of the Association, then along with atheism, we should discuss with equanimity such questions as pantheism, asceticism, Mormonism, nihilism, bootlegism, I. W. W. ism, and other isms that infect the public mind.

My contention is that such topics have no place on the program of our Association, and may well be left to those who delight in eccentricities. Teachers may retain an open mind without being infested with a bunch of erratic sour bugs who exude their poison gas wherever they may go. The opening address of the Kansas City Association would have been fitting of an open session of the Soviet.

The one redeeming feature of the program was the singing of the last stanza of "America, the Beautiful", following this, the most inopportune address ever given in the history of the Association. The singing seemed to come as a fitting rebuke to the sacrilegious utterances of the speaker when, at the request of the President, the audience arose and sang, "America, America, God shed His Grace on thee."

It is to be hoped that this will be the last of such propaganda to be spread before the teachers of this state. Should it be otherwise, the Association will readily be divided into two camps, the American and the Russian. Heaven forbid. As for me and my house, we shall support those influences that have brought to this country the civilization that we have.



LIVING IN THE TWENTIETH CENTURY

*By Dr. Harry Elmer Barnes.

I HAVE taken rather a broad subject this morning in attempting to set forth the contrast between the civilization of the age of say Abraham Lincoln and that of the year 1930. Before I begin the formal address, I would like to make one plea and that is you do not blame me for the changes which have taken place in the last seventy years. I find very frequently when I deal with subjects which are somewhat controversial and arouse strong emotions, that the lecturer himself is blamed for the changes, for the progress which he describes. Well, this morning I shall feel that the progress of science and scientific thought in the last seventy-five years has had its bearing upon modern life, but before I begin I want to disclaim any personal responsibility for the development of science in these various fields. I have had nothing to do with the rise of modern Astronomy, or with the development of Biblical scholarship, or with the growth of modern industry, these things which have so thoroughly upset modern civilization and brought into being an altogether new era. So don't blame me for these types of advance in intellectual life and social living which have come about in the last seventy-five years. I shall not feel at all indignant about them. Get after the astronomer, the sociologist, the biologist and inventors, big business men and politicians, and so on, who have brought about these changes, but don't blame me for them. But what you can blame me for is any inaccuracy or any inadequacy in describing these changes. I want to take full responsibility for that.

The way I will proceed this morning is very briefly to summarize a characteristic outlook of our civilization, as seen fifty to seventy-five years ago in the more important aspects of our life and then contrast that with what actually prevails today in the year 1930. I think that is, perhaps, the most effective way in which we can visualize what it really means to live in the twentieth century.

In the first place, a general outlook upon Nature which prevailed back in the time of the Civil War. Well, man viewed the universe as essentially a very restricted unit. The earth was looked upon as the largest element, the sky but a few thousand miles distant. Relatively few heavenly bodies—the earth the most important element in the entire cosmos.

Then as to how the earth and man came to be as they are at the present time, we had a very definite theory of creation:—that God created the physical universe, including man, some four thousand years before Christ,—at times very specific in their location of this date being between Monday, October 23d and Friday, October 28th, four thousand and four B. C. In that great creative week, God not only created the physical cosmos, the stars and suns, but also all forms of life that are on this particular planet, including man himself.

As to man, there was an equally decisive and precise view. Man was not akin to the rest of the lower animals. He was a creation all apart by himself, made in the image of God, having no relationships to the rest of the animal world.

As to the reason why man was upon the earth, there was equal assurance and dogmatism. Man was here upon earth not that he might enjoy this earth and have a more happy and decent life than had been open to previous generations. He was here and had been here from the very beginning in order that his immortal soul might be saved in the world to come. In other words, the purpose of life was to be saved in a future world and not to be more happy and decent and prosperous here upon this particular planet.

As to how man was to be made into the good life, this guidance was not to be received from philosophers, scholars, psychologists and scientists, but rather in Holy Scriptures. In Holy Script you find the guidance—salvation, in other words, to the happy life to come.

So we had very definite, complex ideas fifty to seventy-five years ago in regard

to the whole of the natural and physical universe of man. The idea the universe was a small and restricted unit in space, the earth the most important element in it; that all had been created some six thousand years ago in one great creative week; that man was an altogether different element of creation from the rest of organic life, stood apart by himself, he was uniquely created in the image of God; that the purpose of man's life here upon this earth was to be saved in the world to come and not to be more happy, and decent and prosperous here; and, finally, guidance to the good life, namely the life that leads to salvation, was to be received not from educators, teachers, philosophers and scholars,—from men, in other words, who knew about man upon this earth—but rather from sacred scripture. This came.

provided the guidance to the world to

So much then for the world outlook which prevailed half a century ago, prior to the nineteenth century civilization.

Then to take up the manner of life, the way in which we lived and acted at the time we closed the American Civil War. First, as to the economic life. At this time a great deal of our industry was still carried on by hand methods. Factories, industries had begun here, particularly the cotton and textile industries. Steel and iron were very slow in taking on factory methods. The railroad was in a very rudimentary fashion; the telegraph of the current sort had been established; the telephone was yet to come. The factories which were in existence were relatively small units—no great mass production existed. World trade was still embryonic.

So economic life was highly rudimentary as over against ours of great mass production and mass trade. Had the handicraft economy; handicraft manufacturing still dominating. Factories, the units small, and the economic life still rudimentary, dominated by the philosophy of absolute individualism. That is, "Everybody for himself, the devil take the hindmost." That was the philosophy of the pioneer, individualism, which did so much to develop the country, but which at the present time is not so greatly

needed in the light of our present day conditions.

So much for the economic life, which was relatively simple as compared to the present age.

When you turn to politics, you find the political life still dominated by the township psychology. The township concept of the early Cromwellian national period. Political life relatively simple. Had no great world or national problems of the contemporary type. The political problems were still chiefly a matter of sorting and delivering mail in the local township, and arrangements at the township center every week or so to hang horse thieves, the rounding up of stray cattle, repairing the town pump, putting new planks in a bridge across a stream—relatively simple types of political activity, a responsibility which could be handled by almost anyone sufficiently able physically to move about and sufficiently intelligent to keep out of the hospital or feeble-minded institutions. So that the responsibilities of political life were rudimentary and very simple, nothing like our present day problems of world politics and highly complex national, economic and social issues which have to be dealt with through political activity. This made it possible for the mid-century ideas of democracy to flourish with great enthusiasm. There was no reason why almost anybody couldn't participate in hanging a horse thief, or rounding up stray cattle, or in presiding at the local postoffice. It required quite a different type of intellect to help run down a horse thief, or repair a town pump to what is required today to decide whether we ought to cancel the war debts, whether we ought to take over control of public utilities, or whether we ought to devise methods of railroad valuation, what we ought to do about the coal mining situation, and otherwise, these great problems of national and international political control. Quite a different thing from running down a horse thief or sorting mail once a week.

Likewise in our political ideals, we had none of our present day knowledge about the intelligence of the population. We deemed every man of equal intelligence with everybody else; therefore, majority

rule would mean the rule of wisdom, intelligence. We believed that everybody was equally interested in politics and everybody was equally fitted to hold office. In other words, that generally complex democratic theory which possessed a high degree of validity in the light of the progress of scholarly knowledge and the type of learning and living which prevailed seventy-five years ago.

Likewise our outlook upon the world. In the political field we were very intensively nationalistic. The national economic system, which had been devised by Henry Clay and his supporters, the Monroe Doctrine our dominant foreign policy, all these things based upon a very recluse national outlook. Almost nothing of an international point of view except on the part of a few pacifists, who were beginning the international pacifist movement in the '50's, the World Congress. But aside from these few individuals, regarded by the masses as essentially romantic, no international point of view. The same point of view prevailed in Europe. Ideas of isolation on the part of Great Britain, the nationalistic aspirations of Napoleon III, emancipation movements in Italy and Hungary, the policies of the Czars. In other words, nationalism was the dominant type of international outlook throughout the world.

So the chief characteristics of our political life fifty or seventy-five years ago were great simplicity in our economic problems and responsibilities; the capacity of almost anybody to carry out these political duties and responsibilities, the essential equality of all men in intelligence; the notion everybody was equally interested in political life, everybody was equally fitted to hold office, and then a very narrow nationalism in outlook upon the world. Practically no conception of the world after all as an international society and that no state can live unto itself alone,—a narrow patriotic point of view, fraught with all sorts of dangers, war and disaster.

In our social life, likewise, we were essentially primitive and rudimentary. The social life of the community, in the neighborhood—people outside of the local neighborhood looked upon as essentially strangers and by implication enemies;

suspicious of strangers—lived essentially the community life. The state capital was further from the average community of seventy-five years ago with regard to the dissemination of news than Siberia, South Africa or New Zealand are at the present time. Only a few months ago Admiral Byrd down at the South Pole was broadcasting information, so that within ten minutes from the time in which it was sent at the South Pole it was being received at New York City. In other words, distance has practically vanished from the earth. But seventy-five years ago the state capital was further from the average community from the standpoint of intelligence and information than the South Pole is from Kansas City, Missouri at the present moment. So that the dominant type of life was that of the neighborhood and community. It was a local, isolated type of life.

Our social institutions were looked upon as fixed and valid, never to be changed in fundamental outline. We believed such things as the state and family and school, our dominant types of institutions, were revealed by God, had reached a state of more or less complete perfection, and were not to be in any way modified by the discoveries of mankind.

So that in our social life the prevailing point of view was one of isolation, provincialism, the community-neighborhood point of view, suspicion of outsiders, lack of appreciation and knowledge of what was going on in the rest of the world, and a general feeling of the fatality of things. That our institutions, in polities, in family life, in education, and so on, were relatively perfect, final, and revealed by God, and not to be criticized by mankind.

Then in education there was only a very slight degree of development as yet in the right of the masses to education. The democratic point of view had gained headway among some of the more advanced educators, but had not in anyway been applied to society in general. In other words, democratic mass education as the right of the great majority of mankind had not in anyway been established. Education was looked upon as sort of a declaration for the lucky few, for the lucky

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THE FINANCING OF AMERICAN-LEVEL SCHOOLS

By Paul R. Mort, Director of the School of Education and Professor of Education, Teachers College, Columbia University.

ONE OF THE OUTSTANDING characteristics of American education in the last decade is the need generally felt for the reorganization of the system of finance. On every hand there are indications of the failure of the system of financing public schools that has been in operation from the beginning of our public school system. In every state which has not yet solved this problem there are vast areas in which the educational opportunities offered boys and girls are upon a mere literacy level. In these communities the educational level falls far short of the average American level of education, or even of the level of education provided in communities of average wealth. The contrast between the education offered in these communities and that offered in the abler communities in the states is so great as to be almost unbelievable.

This is a situation which can no longer be glossed over. Attempts to submerge it at one point would cause the problem to arise at another. It is tied up with the inadequacy of the machinery of local government, with farm relief, and with social problems. At the other end of the scale we find administrators of state universities, looking to other sources than to taxation for funds with which to support that program of higher education which was an ideal of all of the newer states; turning too often to the temptation of retrenchment in these very ideals themselves because of the failure of the state, through the agency of a worn-out system of taxation, to provide the comparatively limited funds necessary to support adequately a university far superior to any state university now in existence.

Every state that has not taken significant steps to revamp its financial system is facing these critical problems. They cannot be solved by a mere shifting about of funds. They cannot be solved by a reduction of expenditures, and if they could, a social order of rapidly increasing

complexity should not be tempted to accept such a solution. They cannot be solved by compromising the ideals of those who set up our school system, nor should those who find through such compromise an alleviation of some of their difficulties permit their immediate worries to allow such compromise.

This is a time when workers in all fields of public education, workers in every aspect of local government, workers in every aspect of state government other than education, must bring themselves to the one and only fundamental solution of these conditions,—a reorganization of the system of financing government which will make available through a more adequate taxing system funds which are economically available in abundance.

We need not tolerate for any of the boys and girls in the state educational conditions which communities of average ability would not tolerate for their boys and girls. We need not tolerate restricted budgets for our higher education institutions at a time when the principle of state support for adequate higher education demands so little as it does today. The experience of those states which have seriously attacked this problem as a problem of social engineering indicates that while the present system does not call for toleration, it does not, likewise, call for mere temporary alleviation. It calls for a fundamental and far-reaching revamping of our whole system of support of state and local government.

It is perhaps a natural result that that branch of state and local government which is almost equal in its cost to all other state and local governments combined should be the first to analyse the difficulties involved and therefore the first to propose ways and means for the reorganization of the financial system. Through the vast amount of research in this field during the period of the last decade, the field of education today has a clear-cut un-

derstanding of the relationship of the state and the locality to its finances. It understands the principles underlying the financing of education and the demands of these principles upon the state and upon the locality. It can today, by exact methods, point out the type of program below which no community should be allowed to go and can lay out clearly and definitely the responsibility of the state and every locality for such a program of education.

The very fact that education represents so large a part of state and local government makes an adequate system of financing the public schools a possible vehicle for such a reorganization of the financing of state and local government as will not only have a salutary effect upon public education itself, but upon all government, state and local. The report of the Kansas Tax Code Commission, submitted to the Governor in December, 1929, bears this out. After studying the possible new indices by which the ability to pay taxes by various individuals in the state could be better measured, this commission found itself in a position where it was desirable to shift the burden to the extent of \$8,000,000 from property as an index to other indices of ability to pay. In seeking a vehicle for making this tax shift without the danger of failure to obtain the very relief for which they were working, this Commission was at a loss until it turned to the proposal for the refinancing of the public school system made by the Kansas School Code Commission in its report of October, 1928. Referring to the school financing plan, the Tax Code Commission makes the following statement:

"An allocation of the revenue from the proposed new sources of revenue—the gross production tax, income tax, and sales tax if adopted—to the school code plan accomplishes two objects: It will finance the (school) code plan to whatever extent revenue is produced; and it assures, what in the Commission's judgment is a vital matter, that the new revenues will not be an added tax burden.

"This matter of the allocation of new revenue is difficult without the school code plan. The only other use that the Com-

mission sees for the proposed new revenue is to allocate it to the general fund of the state, and this does not offer any guaranty that it will not be an added tax upon the people."

This is a recognition of the fact that education alone, of all the branches of state and local government, has developed the techniques for a financial program which are usable as a vehicle for solving one of the outstanding problems which state government faces at the present critical time. The principles underlying the financing of public education are two in number. They may be called the principle of the equalization of educational opportunity and the efficiency principle.

The principle of equalization of educational opportunity demands that the state shall define a satisfactory program of education below which no community in the state shall be permitted to go. It then follows that the state must provide a system of financing this program of education, either from state sources or from a combination of state and local sources so devised that the burden of the minimum program shall fall upon the people in all localities according to their taxpaying ability. In this principle will be noted both the promise of adequate educational opportunities for boys and girls and the trend toward equity in taxation.

The efficiency principle demands that the burden of supporting the minimum program of education and supporting the other usual governmental functions allocated to localities be financed in such a manner that the tax sources from which local initiative must derive its support shall not be required to carry an unfair share of the cost of government.

This principle is the resultant of two forces operating in our modern life. One of these is our regard for local self-government which places the greater part of the responsibility for the success of schools upon the localities, making the state, in the setting up of state-wide standards, a follower of progressive communities more than an innovator of new ideas. The second great force is the force of social change which places upon education, as well as upon other aspects of our life, a continual demand for adaptation. If edu-

cation is to serve the boys and girls of today as well as the education of yesterday served the present generation, it is obvious that the education which is given the boys and girls of today must be well suited to the social conditions under which they must live as was the education which the present generation received fitted to its needs. In other words, our minimum program of opportunities guaranteed to all boys and girls must be kept abreast of the times and the way must be paved largely by local school districts operating on their own initiative.

In brief, the principle of equality of educational opportunity demands a financing system which will give to every boy and girl in the state a satisfactory program of education without undue burden upon any group of citizens, and the principle of efficiency demands that conditions be made such as will favor the continued adaptation of this program to the changing needs of a dynamic social order.

That we have far to go before these principles can be satisfied is easily seen

from the fact that while in a large group of states the typical expenditure per elementary classroom is around \$1500 in communities of average wealth, there are many communities in these same states where the expenditures are less than \$900 per elementary classroom, where the teachers themselves are inadequately trained, have neither professional counsel or advice, nor adequate instructional materials and equipment. Furthermore, some districts can have a very desirable program with a very low tax rate, while others are forced to levy inordinately high rates in order to maintain the meagerest educational opportunity.

It is this denial of educational opportunities to boys and girls to which American states must turn their attention. The backward schools of the state,—rural, village and city,—must be raised from a meagre literacy level to a level established by the unhandicapped communities as effective and acceptable American-level education.

A Teacher's Resolutions for 1931

I AM RESOLVED to be human, first, last and all the time—and a pedagogue only at teachers' conventions.

I AM RESOLVED to behave as well as I wish my children would—if possible.

I AM RESOLVED to make my appearance, my manner, my character count more with my children than books or buildings or tests or methods.

I AM RESOLVED to hold fast to a portion of the faith in my children that God has in them—who has already committed to their keeping the fate of the world.

I AM RESOLVED to hold fast to the faith in myself that God has in me—who has committed to me, in the children, the fate of the world.

I AM RESOLVED to make my classroom the greatest socializing, democratizing force in America, for on my clear thinking and right feeling depends that of my children and the nation.

I AM RESOLVED to know the art of teaching, the matter of teaching, the greatness of teaching, and to make my teaching the most magical human chance in all of the world's work.—*Dallas Lore Sharp.*



THE WORLD CONFERENCE ON EDUCATION DENVER, 1931

Charles H. Williams, Secretary, W. F. E. A.

THE WORLD FEDERATION of Education Associations will hold its Fourth Biennial Conference in Denver, Colorado, from July 27 to August 1, 1931. Already plans are well under way for this meeting. A committee made up of prominent educators, officials and citizens of Denver and the State of Colorado has been appointed to take charge of all local arrangements for the meeting. An International Publicity Committee, headed by Miss Selma Borchardt of Washington, D. C., one of the members of the Board of Directors of the World Federation, has also been appointed and is at work.

The World Federation is the outstanding international educational association in the world. Organized in San Francisco in the summer of 1923, it has had a rapid growth and at the present time has a membership of over one hundred educational organizations, including in their membership more than half of the five million teachers of the world. Among the important national organizations holding full membership are the National Education Association of the United States, American Federation of Teachers, Canadian Teachers' Federation, Educational Institute of Scotland, National Union of Teachers of England and Wales, Japanese Education Association, Irish National Teachers' Organization, Chinese National Association for the Advancement of Education, Bund Entschiedener Schulreformer of Germany, All India Federation of Teachers' Associations, Aundh State Teachers Association, National Federation of Teachers of the Philippine Islands, and the Malayan Teachers' Association. Other associations holding full membership in the United States are the National Federation of Modern Language Teachers, the National Council of Geography Teachers of the United States, and the National League of Teachers' Associations. In ad-

dition to the full members, eighty-three educational organizations also hold associate membership. Seventy-two are in the United States.

Since its organization, the World Federation has held three biennial conferences. The first of these was in the historical old city of Edinburgh, Scotland, in the summer of 1925. A very large attendance was present from England, Scotland, Ireland and continental Europe. The United States was also well represented, about four hundred teachers from this country being enrolled. The second meeting was held at Toronto, Canada, in the summer of 1927 in the beautiful buildings of the University of Toronto. A total of more than five thousand teachers were in attendance at this meeting, about a thousand of these being from the United States. The third conference, which was held in Geneva, Switzerland, in 1929, was in some respects the most interesting of all because of its international setting in the world's capital city and because of the cosmopolitan character of the meeting itself. Delegates were present not only from most European countries but from America, Asia, and Africa as well, a total of fifty-eight countries being represented.

The coming meeting at Denver should be the best attended and most inspiring of all. With the recent growth in the membership of the World Federation, with the splendid situation of the city of Denver itself, and with the hearty cooperation of the teachers of Colorado and of the entire United States, success is assured. Delegates will be present from every country of importance in the world. The occasion should be one of the most notable ones in the history of the world with respect to the progress of education and the promotion of international understanding and international friendship.

IMPRESSIONS OF THE WHITE HOUSE CONFERENCE UPON CHILD HEALTH AND PROTECTION

By E. F. Van Buskirk, Director Department of Natural Science,
Stephens College, Columbia, Mo.

THE WHITE HOUSE CONFERENCE upon Child Health and Protection was significant in the scope of the problems considered, in the careful presentation of facts regarding existing conditions, and in its recommendations for the continuation and amplification of child welfare activities. It is the third conference of its kind, the first having been called in 1909 by Theodore Roosevelt and the second in 1919 by Woodrow Wilson. The activities of the 1930 conference might be looked upon as an extension of the work of the previous meetings.

Before discussing the general nature of the proceedings of the conference it might be in order to say a few words regarding President Hoover's interest in the meetings. Mr. Hoover was actively engaged in furthering child health and protection programs for many years before he became president. In fact, he was president of the American Child Health Association, the largest private national organization in this field, and he was well-known among social work executives and health officials interested in the welfare of children. President Hoover's influence permeated all the meetings of the conference. This was partly due to his masterly presentation of the outstanding facts, principles and policies in the field of child health and protection which were contained in his address which opened the conference.

The work of the conference consisted principally of critically considering the material which incorporated the reports of one hundred and seventy committees which had been at work during the past year and a half. Already one good sized volume from these findings has been published and it is quite likely that between 35 and 50 others will be prepared. The conference was attended by experts in the field of education, health and social work from all parts of the United States, its territories and possessions. Besides President Hoover, two cabinet secretaries, Mr. Davis and Mr.

Wilbur, actively participated in the meetings.

The work of the conference was carried out under four principal heads. (1) medical care of children; (2) public health organization and administration; (3) health education and training; and (4) the handicapped child. There was first a general meeting which, as previously stated, was addressed by President Hoover. This was followed by two days of group meetings, sectional meetings being held in the mornings and afternoons. In addition, there were numerous breakfast, luncheon, and dinner meetings as well. The final meeting was held on the morning of the fourth day at which time the major committee chairmen made their reports which were adopted by the conference as a whole. Plans were made for the continuation of the work of the conference.

The purpose of the conference was to sum up the best thinking regarding programs in child health and protection. This naturally involved a scrutiny of existing conditions and many surveys were reported upon. These furnished the means of determining just how far we have advanced in health work with children. Such surveys, also, furnish clues as to how existing activities should be modified so as better to meet present and probable future needs. In other words, they point the way to the next steps that should be taken. Consequently a large part of the proceedings was concerned with formulating forward-looking programs or recommendations for future work.

Although it is important that scientific findings and methods should be used in child health and protection, nevertheless this is not all that is needed. Of even more fundamental importance is the necessity of formulating a sound philosophy. This calls for the use of intelligence in determining policies and the wise selection of objectives and ideals, some of which not infrequently

conflict with each other. In this connection, only the future will indicate to what extent the conference was successful. There were, however, reasons for believing that significant progress of this kind was made. In the first place, democratic ideals prevailed, the needs of all different types of children being considered. A phrase which was expressed at several meetings and which might be looked upon as a slogan was the need of providing for the adequate development not only of 100% of the children but of 100% children—a program which would recognize the importance of physical, mental, social and moral growth. The need of having a well-rounded program which must be characterized by flexibility so as to meet the needs of individuals living in a changing world was stressed. Panaceas were conspicuous by their absence. There seemed to be recognition of the fact that there can be no static type of health and child protection program, but that it must contain in it the possibilities for its own growth and development.

The remainder of this report consists of quotations from various addresses and papers. From President Hoover's address I have selected the following:

"Our country has a vast majority of competent mothers. I am not so sure of the majority of competent fathers. But what we are concerned with here are things that are beyond her power. That is what Susie and John take on when out from under her watchful eye. She cannot count the bacteria in the milk; she cannot detect the typhoid which comes through the faucet, or the mumps that pass round the playground. She cannot individually control the instruction of our schools or the setting up of community-wide remedy for the deficient and handicapped child. But she can insist upon officials who hold up standards of protection and service to her children—and one of your jobs is to define these standards and tell her what they are. She can be trusted to put public officials to the acid test of the infant mortality and service to children in the town—when you set some standard for her to go by.

"These questions of child health and protection are a complicated problem requiring much learning and much action. And we need have great concern over this matter. Let no one believe that these are questions which should not stir a nation; that they are below the dignity of statesmen or governments. If we could have but one generation of properly born, trained, educated, and healthy children, a thousand other problems of government would vanish. We would assure ourselves of healthier minds in more vigorous bodies, to direct the energies of our Nation to yet greater heights of achievement. Moreover, one good community nurse will save a dozen future policemen.

"Statistics can well be used to give emphasis to our problem. One of your committees reports that out of 45,000,000 children—

- 35,000,000 are reasonably normal.
- 6,000,000 are improperly nourished.
- 1,000,000 have defective speech.
- 1,000,000 have weak or damaged hearts.
- 675,000 present behavior problems.
- 450,000 are mentally retarded.
- 382,000 have impaired hearing.
- 18,000 are totally deaf.
- 300,000 are crippled.
- 50,000 are partially blind.
- 14,000 are wholly blind.
- 200,000 are delinquent.
- 500,000 are dependent."

Looking at the situation from another angle, President Hoover said,

"From what we know of foreign countries, I am convinced that we have a right to assume that we have a larger proportion of happy, normal children than any other country in the world. And also, on the bright side, your reports show that we have 1,500,000 especially gifted children. There lies the future leadership of the Nation if we devote ourselves to their guidance."

The following excerpt is taken from Secretary Wilbur's address:

"Life is a process that constantly progresses with increasing vigor up to a certain point and then recedes at a diminished rate until we go 'over the hill.' The most vital and valuable quality in the child is elasticity to meet the new and the unex-

pected. Early rigidity of the human mind, unconsciously developed at times, leads to most of our mass habits and our mass follies. There is a menace in our marshalled athletics, in our dominated recreations for all ages, our yelling sections and our over-evident coaches. There is too much seeking out of special performers and not enough play of personal juvenile leadership. Team play is necessary, but the coercion of the crowd is to be fought against if we are to have safety and reasonable action in periods of strain.

"We need to fight the crystallizing effect of habit upon all of our methods of dealing with the child and particularly with regard to the school curriculum, or with other procedures or methods of handling large groups. The machinery of all our training program, of all sorts, for children, must move at a rapid rate, as rapid as does the rest of our civilization.

"One reason for this conference is to bring us to a common understanding as to where we are in our program for children. One of the most striking facts of life is the diversity of human material. More significant still, perhaps, is the need for the development of that diversity in order to safe-guard our civilization. While we more often think of the few outstanding geniuses of the race, we must remember that there are hundreds of thousands of individuals of preeminent ability in our population at all times. Many of these are serving us, but others, for lack of opportunity or lack of self-control or training, or because of bad habits, the use of drugs or other ulterior influences, have been blinded."

By way of summary I can do no better than to quote, in part the recommendations which were adopted at the last general meeting of the conference.

"1. Every child is entitled to be understood and all dealing with him should be based upon the fullest understanding of the child."

"2. Every prospective mother should have suitable information, medical supervision during the prenatal period, competent care at confinement. Every mother should have post-natal medical supervision for herself and child.

"3. Every child should receive periodical health examinations before and during the school period, including adolescence, by the family physician, or the school or other public physician, and such examination by specialists and such hospital care as its special needs may require.

"4. Every child should have regular dental examination and care.

"5. Every child should have instruction in the schools in health and in safety from accidents, and every teacher should be trained in health programs.

"6. Every child should be protected from communicable diseases to which he might be exposed at home, in school or at play, and protected from impure milk and food.

"7. Every child should have proper sleeping rooms, diet, hours of sleep and play, and parents should receive expert information as to the needs of children of various ages as to these questions.

"8. Every child should attend a school which has proper seating, lighting, ventilation and sanitation. For younger children, kindergartens and nursery schools should be provided to supplement home care.

"9. The school should be so organized as to discover and develop the special abilities of each child, and should assist in vocational guidance, for children, like men, succeed by the use of their strongest qualities and special interests.

"10. Every child should have some form of religious, moral and character training.

"11. Every child has a right to a place to play with adequate facilities therefor.

"12. With the expanding domain of the community's responsibilities for children, there should be proper provision for the supervision of recreation and entertainment.

"13. Every child should be protected against labor that stunts growth either physical or mental, that limits education, that deprives children of the right of comradeship, of joy and play.

"14. Every child who is blind, deaf, crippled or otherwise handicapped should be given expert study and corrective treatment where there is the possibility of relief, and appropriate development or

training. Children with subnormal or abnormal mental conditions should receive adequate study, protection, training and care.

"15. Every waif and orphan in need must be supported.

"16. Every child is entitled to the feeling that he has a home. The extension of the services in the community should supplement and not supplant parents."

In closing permit me to quote from an editorial which appeared in the Washington Star on the last day of the conference:

"The White House conference ends today. It has succeeded in clearing the way for fundamental advances of objective knowledge in medicine, sociology and edu-

cation. Is it any exaggeration to say that compared to it in significance any session of Congress, trying to grapple subjectively with the problems of society and recognizing only such problems as are on the surface, is a little thing in the Nation's history? Need one wonder at the high note that has come into the words of President Hoover and Mr. Wilbur.

"'For life is our only real possession.' Nothing that ever happens on earth has any permanent significance whatsoever if it does not contribute to the increasing and enrichment of life. And no gathering in the Nation's Capital has ever done so much, potentially, in both directions."

SCHOOL HOUSES OR JAILS?

By NIXON WATERMAN.

Oh, harken, you men who would bring true
prosperity!
And harken, you women, who'd aid in the
plan!
Let us fashion our work in the deepest
sincerity
And build us our Nation as strong as we
can.
Oh, may we have learning, abundant and
beautiful,
That reason and justice may ever prevail;
Let us lay our foundations in truth ir-
refutable,—
The larger the schoolhouse, the smaller the
jail.

In the youth of our land lies the bright
hope of bettering
The race and the Nation; let childhood be
free
From every estate that is dwarfing or fet-
tering;
'Tis the bend of the twig gives the slant to
the tree.
May our girls and our boys, while their
lives are so shapable,
Glad health and true happiness ever in-
hale,
While we hold in our thought this one
truth inescapable,—
The larger the schoolhouse, the smaller the
jail.

While young, innocent minds for the light
are inquiring,
Let us fill their surroundings with good-
ness and grace;
May we ever, with prayer and with pur-
pose untiring,
Build dreams that shine in the heart and
the face.
So shall youth be made glad, and the
years of maturity
Be rounded with wealth, nor shall error
prevail
If through learning we strengthen our
bond of security;—
The larger the schoolhouse, the smaller the
jail.

—From San Francisco Public School
Bulletin.

DEAN RUSSELL'S REPORT

DEAN WILLIAM F. RUSSELL of Teachers College, Columbia University in his annual report for the year ending June 30th, 1930 raises in his usual clear and stimulating style questions which should engross the attention of leaders in education everywhere.

Apropos of a report made by a committee of prominent educators on the appraisal of Horace Mann and Lincoln Schools which are connected with the Teachers College and which report suggests that sound educational theory developed in the college should be demonstrated in the Horace Mann schools, Dean Russell states that the phrase "sound educational theory" raises a question of profound difficulty and proceeds to state further some of the conflicting analyses of the problems of the American secondary school. In this discussion Dean Russell summarizes the opinions of Sir Michael Sadler, Professor Thos. H. Briggs, Professor Paul Monroe and Professor George S. Counts.

In this discussion he points out that Sadler in the Sachs Lectures delivered at Teachers College in March, 1930 expressed his approval of the American ideal of twelve years of schooling at public expense available to the children of all of the people; but he defined the goal of high schools as the production of a relatively small highly trained élite advocating that the few be selected from all the people, rich or poor, favored or handicapped, by a system of progressive examinations. Education on the secondary level should therefore, according to Mr. Sadler, abolish all social and financial barriers by developing a highly perfected system of selection, and concentrate upon a small group of fine and able scholars from among which would come our élite. Dean Russell thinks the favorable reaction to this dictates that it struck a responsive chord in the thinking of many people.

Theory by way of editorial comment in-

Referring to the position taken by Professor Thos. H. Briggs in his English Lecture at Harvard in January, 1930, the fundamental thesis of which was that education should be considered "a long term investment by the state in order to make itself a better place in which to live and in which to make a living;" in which he concluded that "authorities have made no serious effort to formulate for secondary schools a curriculum which promises maximum good to the supporting state;" that "there has been no respectable achievement even in the subjects offered in secondary curriculums", and that "no effort has been made sufficient to establish in students the appreciation of the value of subjects in the curriculum such as to insure continued study either in higher schools or independently after compulsion ceases; Dean Russell comments as follows: "It is an interesting commentary on the state of public mind that so scathing a denunciation of education should pass relatively unnoticed in the public press, to be hidden behind the barrage of criticism predicting the passing of the importance of the private schools, which held a less significant place in the argument."

Speaking of Paul Monroe's beliefs, the Dean points out that Professor Monroe's wide foreign experience has led him to believe that society has advanced to its present place by means of education but that secondary education of the cultural type is the cancer of society. Increasing numbers of graduates are content only with positions in the "white collar jobs;" an army of disappointed ones has developed into a discontented and unhappy educated "proletariat", producing a floating population which is becoming the source of sedition, revolution and unrest. Upon these considerations, Professor Monroe would include the restriction of cultural secondary education and the establishment of far more vocational and practical education.

Professor George S. Counts in the English Lecture of 1929, according to Dean Russell's analysis, held that the American rides in an automobile and thinks in a horse and buggy; that teachers live in the days of Henry Ford and prepare their pupils for the days of the village blacksmith, and that unless the educators see the implications of the new day and adjust education to it, future genera-

tions will deem us as stupid and inept as we ourselves properly judge many of our predecessors.

Concluding this division of his report, Dean Russell says "It is possible to isolate a few of the problems which the new industrialism brings with it and to hazard a guess as to the educational problems involved. There are a few straws blowing about, which show the direction of the wind."

Dean Russell then appends a diagrammatic form in which is suggested certain emphasis that the future may make. The diagram which is reproduced herewith sets out certain characteristics of what used to be, what we have passed thru, what we may seem to be coming to, and their possible implications for the school master.

PROBLEMS OF THE COMING INDUSTRIAL AGE AND THEIR EDUCATIONAL IMPLICATIONS

WHAT USED TO BE— AGRARIAN AGE <i>Colonial New England Illinois when Lincoln was a boy Iowa in the days of Vondermark's Folly</i>	WHAT WE HAVE PASSED THROUGH— INDUSTRIAL REVOLUTION I <i>Massachusetts in 1830</i>	WHAT WE SEEM TO BE COMING TO— INDUSTRIAL REVOLUTION II	POSSIBLE IMPLICATIONS FOR THE SCHOOLMASTER
EMPLOYMENT FOR EVERYBODY Free land "Anyone who truly wants to work can get a job" "Young man! Go West!"	TECHNOLOGICAL UNEMPLOYMENT EMPLOYMENT FOR THOSE WHO CAN GET IT Differentiation of processes Decay of apprenticeship Still free land in West	ALL OF THE WORKERS IDLE SOME OF THE TIME ALL OF THE TIME BECAUSE OF (a) Increasing technological unemployment (b) Mergers (c) Emphasis on the younger worker (d) Closed frontier	GREATER IMPORTANCE OF GENERAL AND REVOCATIONAL EDUCATION INDIVIDUAL VERSATILITY OF GREAT IMPORTANCE VOCATIONAL EDUCATION MUST NOT BE TOO NARROW MUST TEACH IMPORTANCE OF SAVINGS ADULT EDUCATION HIGHLY IMPORTANT
INTERDEPENDENCE FAMILY OR SMALL COMMUNITY RELATIVELY SELF-SUFFICIENT Little recourse to trade Barter Personal relationships	INCREASING INTERDEPENDENCE Trade—but few commodities	ALMOST COMPLETE INTERDEPENDENCE Great variety of commodities Everything expressed in money value Impersonal relations We buy: ready-made clothes, — baker's bread, —	INCREASED IMPORTANCE OF SOCIAL STUDIES IMPORTANCE OF VOCATIONAL EDUCATION FOR GIRLS
MORE THAN ONE WAGE-EARNER FACTORY LABOR OF WOMEN			

Personal relationships		Everything expressed in money value Impersonal relations We buy: ready-made clothes, — baker's L.	MORE THAN ONE WAGE-EARNER PER FAMILY	IMPORTANCE OF VOCATIONAL EDUCATION FOR GIRLS CAREERS FOR WOMEN THE FUTURE AMERICAN HOME? ?
WORK—A FAMILY ENTERPRISE See <i>Silas Marner</i> <i>The Mill on the Floss</i> <i>Boy Life on the Prairie</i>	FACTORY LABOR OF WOMEN AND CHILDREN Social legislation as a response	LOW STANDARD OF LIVING, POVERTY AMONG WORKERS Accumulation of wealth	HIGH STANDARD OF LIVING IN SOME WAYS "A pleasure economy" Salesmanship Advertising Dissipation of natural resources Automobiles Radios Washing-machines Etc.	STUDY OF SPENDING AND SAVING. CONSUMPTION VS. CONSERVATION LUXURIES VS. NECESSITIES
Interdepd Place of Women and Children	SIMPLE STANDARD OF LIVING "A pain economy"	BEGINNINGS OF SOCIAL LEGIS- LATION Personal initiative and enterprise	INCREASING GOVERNMENT CONTROL BY Information Advice Direction	NEW SCIENCE OF GOVERNMENT HOW TO DEVELOP COOPERATIVE POWERS OF INDIVIDUAL
Interdepd Place of Women and Children	LAISSEZ FAIRE POLICY INDEPENDENCE OF INDIVID- UAL	BOSS AND WORKER Strikes Boycotts Lockouts Collective bargaining	COOPERATIVE CONTROL SCIENTIFIC MANAGEMENT GOVERNMENT CONTROL Increasingly impersonal	STUDY OF ART AND SCIENCE OF ADMINISTRATION
Interdepd Place of Women and Children	LEISURELY TEMPO RHYTHM OF THE SEASONS	INCREASING TEMPO LONG HOURS—LOW PRODUC- TIVITY REGIMENTATION OF LIFE	QUICK TEMPO SHORT HOURS—HIGH PRODUC- TIVITY PERIODIC SHUTDOWNS Whistles Time clocks	MUCH ATTENTION TO PROB- LEMS OF THE USE OF LEISURE PROVISION FOR THE "RAINY DAY" PROBLEMS OF HYGIENE—PHYS- ICAL AND MENTAL When is a vacation unemployment?

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EIGHTEENTH ANNUAL MEETING OF THE MISSOURI STATE SCHOOL ADMINIS- TRATIVE ASSOCIATION

January 28 to 31 at the University of Missouri, Columbia.

THE EIGHTEENTH ANNUAL Meeting of the Missouri State School Administrative Association will be opened at 6:30 o'clock Wednesday evening January 28th by a County Superintendent's banquet for the purpose of getting acquainted and establishing good fellowship.

On Thursday morning a meeting in the auditorium of Jesse Hall will be addressed by Dean T. W. H. Irion of the School of Education; Superintendent W. M. Westbrook, President of the Administrative Association, and Honorable C. M. Hirst, State Superintendent of Schools for Arkansas. The general topic for this meeting will be "A State School Building Program" and the addresses will be followed by a round table discussion.

On Thursday noon, January 29th, a luncheon will be served for those interested in the junior high school movement.

On Thursday afternoon, two meetings will be held, one in the auditorium of Jesse Hall presided over by President W. M. Westbrook, the topic for which will be "Relations Between the Superintendent of Schools and Board of Education". The address will be delivered by Superintendent M. R. Keyworth of Hamtramck, Michigan. This Michigan city, it will be remembered, is the one which is entirely surrounded by Detroit. Its schools under the direction of Superintendent Keyworth have attracted nation-wide attention by their achievements in serving the people and in meeting their needs. Following the address Superintendent Keyworth will lead a round table discussion.

At the same hour County Superintendents will hold a meeting in Room 230 of Jesse Hall with State Superintendent Chas. A. Lee presiding. Two addresses will feature this meeting, each address being followed by a round table discussion. The first address will be State Superintendent C. M. Hirst of Arkansas on the subject of "A County Superintendent's Place in the Development of a County Rehabilitation Program". Mr. Frank J.

Lowth, Principal of the Rock County Normal School of Janesville, Wisconsin will address this meeting on "Improving Teachers Through Supervision".

On Friday morning a general meeting will be held in Jesse Hall addressed by President Walter Williams of the University of Missouri and by Superintendent M. R. Keyworth, the general topic being "The Legal Basis of the Public School System".

At noon on Friday a luncheon will be given under the auspices of Phi Delta Kappa, educational fraternity.

In the afternoon the association will be again divided, with Professor Rufi presiding over the session held in the auditorium of Jesse Hall. At this meeting, the general topic will be "The Organization of a School System". Superintendent Merle Prunty of Tulsa, Oklahoma, will address this meeting, which address will be followed by a round table discussion.

The County Superintendents will continue their meeting in Room 230 of Jesse Hall with a County Superintendent presiding. This meeting will have for its general topic "The Standardization of Elementary Schools" and will be addressed by Miss Mary England of the State Department of Education, Montgomery, Alabama. A round table discussion of this topic will be lead by the principal speaker. In addition to this topic a round table of general discussions will be held on the topic "Current Practices and County Supervision in Missouri". The leaders and their topics are to be as follows:

Miss Dessa Manuel—4-H Club Work
Mr. Fred B. House—Quarterly Tests
as an Aid to Supervision

Miss Anna Groseclose—County Wide Extension

Mr. J. Earl Evans—Use of Cooperative Agencies

Mrs. Mary Guilliams—Follow Up Work by Teachers Colleges

On Saturday morning will occur the last general session of the convention with President W. M. Westbrook presiding.

The topic will be "Problems of High School Administration". The address of the morning will be by Superintendent Merle Prunty after which will be a round table discussion and a short business meeting.

As has been the custom of the past, Thursday and Friday evenings will be taken up by special dinners which are being planned for the visiting guests.

It is the opinion of those who have kept in touch with these meetings through the eighteen years of their existence that they are productive of much good. The fact that they are conferences purely educational in character and without other purposes have made them exceedingly valuable. In these meetings school administrators come in contact with the very best and latest information upon problems of educational procedure and management. Its members bring to the meeting a genuine spirit of progress based upon reliable and fundamental information.

The officers and committees in charge of this meeting are as follows:

General Officers

President, W. M. Westbrook, Marshall
Vice-President, Miles A. Elliff, Aurora.

Secretary-Treasurer, G. V. Bradshaw,
Senath

Executive Committee

Superintendent C. E. Bohon, Marion County

Superintendent Stephen Blackhurst, St. Charles

Superintendent G. E. Dille, Chillicothe

Superintendent Heber U. Hunt, Sedalia.

C. A. Kitch, State Department of Education, Jefferson City

Superintendent E. E. Neely, Mountain Grove

Program Committee

Professor W. W. Carpenter, University of Missouri

Professor John Rufi, University of Missouri

Entertainment

Professor C. A. Phillips, University of Missouri

RULES AND REGULATIONS IN THE SMALL SCHOOL SYSTEM.

By V. Don Hudson, Supt. Consolidated Dist. No. 1, Novinger, Mo.

OUR THOUGHTS are usually of a higher order after we have reduced them to writing. The formation of a set of written rules and regulations gives a superintendent an opportunity, through the necessary discussions and agreements involved, to reach a thorough understanding with his board as to the necessary phases of school administration.

Many of our city systems have long realized the importance of written agreements in the successful administration of schools and have developed these agreements into sets of highly organized rules and regulations. But our small systems have been slow to feel similar needs, notwithstanding the fact that they also need written guiding principles if they are to operate smoothly. They may in one respect be even *more* essential in the small system

than in the larger one. Board members in the city through their observation, or experience as successful business men, realize the need for assignment of definite responsibilities in business organizations of all kinds, possibly more than does the small town business man. And for that reason it may be in some cases ever so important that there be written designations showing clear cut lines of authority for board, superintendent, teachers, and other employees in the small system. Too many of our school board members in the small systems are compelled to guess as to what their proper relations with the schools really are. As a result there is duplication of work by the board and superintendent. The board will perform both administrative and legislative duties, and confusion and ill-will may develop among the mem-

bers themselves and between them and their superintendent. Why are so many of our small town superintendents willing to continue from year to year without attempting to secure a definite understanding as to the policies and duties of the board, and the duties of the superintendent and other employees of the system? Possibly the superintendent may not know the duties and authority the office should carry with it. But even more probably he knows the scope of his duties and authority but does not care to take up the issue for fear of jeopardizing his own popularity with the board. One would hardly dare think there might be the superintendent who does not care to become the true administrator because of the extra work and responsibility it carries with it.

Generally it is quite a simple matter to interest the board of the small school system in the idea of drafting a set of written rules and regulations. Most every member has some idea that he would like to see incorporated in such a draft. But it is apt to become a more complicated matter when the business of agreeing on the contents is reached. This is never the job for the board alone, nor on the other hand for the superintendent alone. It is the job of both. The average board member of the small school system is in most instances very democratic in his thinking and he will find it more convenient to bind himself to rules and regulations he helped to formulate than he will to those arbitrarily recommended by the superintendent. So the superintendent's work begins by seeing that the board members take a part in the work at hand. An informal discussion as to the educational belief or philosophy of the board makes a good beginning. The superintendent would necessarily be the leader in presenting these issues but careful consideration should be paid to the beliefs of each individual board member. As

definite agreements are reached they should be taken down in writing. Most any board will agree that a school system has a board of education so that the children may receive the most in the way of education the community has to give. They will most always agree that a board should discover its powers and duties and in turn determine those that should be delegated to the superintendent. They will agree that "To legislate is to set up policies which require action; to execute is to take the action necessary to the enforcement of the policy. In the degree in which those who make policies undertake to do work of executing them, which others ought to do, just in that degree do the policy makers assume responsibility for results." That is only common sense. But it turns to wisdom of the highest type when an attempt is made to show why and how the superintendent is to act as the chief executive of the board. When called upon to do so most every board member will agree that "the function of the public schools is to meet the needs of society and the personal and social needs of the individual child" while he might have many times violated this principle by succumbing to his desire to aid a relative or friend who needed an "educational-lift." If the board states such a belief as this it can easily be cited as a splendid reason why the superintendent should recommend all employees of the board. A number of these common-sense *beliefs* or principles, if carefully selected and accepted by the board, can be made to serve as the bases for a progressive set of rules and regulations that will make the board and all its employees more content and useful public servants. Progress toward this end may be slow at first, but gradual progress makes certain its permanency.



OVER-PRODUCTION OR UNDER-CONSUMPTION

E. W. Mounce

THE FACT THAT we are now going through a serious business depression, which has resulted in much privation and suffering among our people, has led many to inquire into its causes. Many are asking why it is necessary, in a land as wealthy as ours, for millions of our people periodically to undergo such distress and suffering. And, not only are they looking about for the causes but they are also seeking a remedy.

We are continuously hearing, from the business leaders of our country, that the fundamental cause of the present business depression is over-production. Almost any article one reads, relative to this question, emphasizes this point. And, while the business men are doubtless sincere when they offer this as the prime cause for our present distress yet it seems rather inconsistent to say that the trouble arises from over-production when millions of men, women, and children, are cold, hungry, and on the verge of starvation.

What they mean when they say that the trouble arises from over-production is that too much is being produced to sell at a profit. And, of course, when that point is reached production must cease, liquidation is forced, and many business men are thrown into bankruptcy. And, if we are to take this narrow definition for the term over-production the business leaders are correct, for, in that sense, there is over-production. But, many of us feel that there is a broader definition for over-production. From the standpoint of society there should not be over-production until all of our people are sufficiently supplied with the necessities of life. In fact, I do not believe that we would ever reach the "saturation point" in this respect under a properly organized economic system. The only result of pushing this idea on and on would be to raise the standard of living of all of the people by each step that we would take; and, this should be our chief objective.

The real trouble is under-consumption and not over-production. The reason why this so-called over-production exists to-

day is because the people do not have sufficient purchasing power with which to buy, therefore under-consumption results. Who are there among us right now who would not purchase more if they had more purchasing power? Lack of purchasing power is the answer.

Just as under-consumption flows from lack of purchasing power lack of purchasing power results from a poor distribution of wealth and income among our people. A better distributive system would put a greater purchasing power in the hands of our people, and greater purchasing power would make over-production unheard of.

The national income in 1929 was \$90,000,000,000 and the national wealth must be close to \$350,000,000,000. In fact, our national income in 1929 was greater than the combined incomes of all the European countries put together. Yet, our population is much less than that of Europe's. One would think, from these statistics, that there would be plenty for all; and, there would be, if our wealth and income were more equitably distributed. But, that is the basic trouble.

Eighty-six per cent of the people of the United States received less than \$2,000. Ten per cent of our people received for their labor less than \$600. The richest 1% received 14% of the national income and the richest 20% received 47% of the national income. The poorest 2/3 of the people own little more than a few hundred dollars while the richest 2% own about 58% of the wealth of our country. These facts clearly indicate an unequal distribution of our national wealth and income and go far to explain the present suffering and privation among our people.

While it is argued that a different distribution would tend to prevent our industrial expansion and therefore either curtail or prevent large-scale production, this would not necessarily follow. It is not necessary to large-scale production that the stock be owned by a relatively few people. If we had a better distribu-

tive system we could still have large-scale production with its many benefits, and the only difference would be that we would have many more stockholders. This would distribute the dividends among many more people. We could still have the same efficient management.

Since it is, therefore, desirable to raise the standard of living of all the people through a better distribution of income and of wealth what can be done to bring this about? There is no one remedy that can be offered as a panacea. There are, however, many things, that may be done to help remedy the situation.

In the first place, much could be accomplished through tax reform. The government, national, state, and local, is one of the greatest re-distributors of wealth now known. This great power may be used for good. The government, by changing its tax bases, can shift the burden of taxation from the shoulders of the poor and those least able to bear it to the shoulders of the rich and those most able to carry it. After all, the only feasible way of taxing the people is upon their ability to pay. There are two yardsticks with which to measure a peoples ability to pay. They are, first, upon the possession of wealth, and secondly upon the receipt of income. From the beginning of the Republic the American people have been taxed according to the first yardstick. But, this method has proved inequitable and unjust in its effects and has been abandoned in Europe for many years. We still hold on to it for the most part. Yet, it often works gross injustice. For example, a farmer owns a farm valued in 1928 at \$10,000. Let us assume that we have a big crop year and that prices are high. Then, the profits of the farmer are sufficient so that his taxes at the end of the year are not unnecessarily burdensome. Now let us assume that in 1929 his farm is valued at the same rate, namely \$10,000, and there is a crop failure. Obviously, the farmer is in no position to pay his taxes. Yet, under our present tax system, he must pay as much as in 1928. The defect is clear. The trouble is that we have been using the wrong yardstick. Not the possession of wealth but the receipt of income should be the basis upon which taxes should be collected. We

should have a high graduated income tax and completely exempt those with a small income. They could be reached by small indirect taxes. This would be desirable for everyone should make at least a small contribution to the revenue of the State.

In addition to the substitution of a graduated income tax much of the revenue, national, state, and local, should be raised through high estate, inheritance, and succession taxes. While we are making some use of these forms of taxes they could be used much more as revenue raisers.

By these reforms wealth and income would be somewhat relocated and much greater purchasing power would be distributed among the rank and file of the people. To save the farmer or small business man \$300 a year on his taxes gives him just that much more in purchasing power. This would tend to raise his standard of living and at the same time keep the wheels of industry turning, as a result of his increased demand for manufactured products. Incidentally, this would probably be the result if the legislature of Missouri would follow the tax reform suggested by the Survey Commission.

A second suggestion is that much more should be done by the National Government, the states, and the cities in establishing employment bureaus. At the present time labor has to depend upon private employment agencies, which exact a large fee or commission for each placement. More than that these private agencies often resort to fraudulent and unfair practices as a result of collusion with unscrupulous employers and personnel managers.

A better system of government employment agencies operating free of charge would place purchasing power in the hands of millions of our labor population, not only by saving exorbitant commissions, but also by eliminating loss of time. If a laborer loses a day's work he can never regain it. It is gone forever. Unemployment alone each year costs the laboring classes literally billions in purchasing power.

A third suggestion is to abandon our present protectionist policy and go on the basis of a tariff for revenue only. The protective tariff is economically unsound

and is so considered by every reputable economist in the country. It is nothing more nor less than class legislation. It protects the class that needs no protection. Why should the rank and file of the people protect a class of millionaires? Furthermore, it makes the nation poorer that uses it. It relocates or re-distributes wealth and income, and in doing so transfers both from the poor to the rich. The economists almost to the man, opposed the present Hawley-Smoot Tariff law.

Imports are the real goal of international trade. A country's balance of payments must in the long run be in substantial equilibrium. Anything which reduces imports must eventually also reduce export. It is neither advantageous nor possible by means of a tariff to make imports decline relative to exports. What the tariff really does is to redirect capital from more profitable to less profitable fields of industry. In the absence of restrictive legislation, the nation's capital and labor are employed in those lines which it has the greatest comparative advantage, and it is into these same lines that new capital and labor, seeking employment, will come. The protective tariff prevents this natural disposition, forces industry into less advantageous lines, and so causes a net economic loss. Neither does it give labor added employment nor protect the high "American standard of Labor." The protective tariff protects the wrong crowd and results in a lower standard of living for the rank and file of our people. The reduction of the tariff on a revenue basis would place purchasing power in the hands of the workers of America.

Markets are necessary for the products of our people. Therefore, our foreign policy should be such as to open up the channels of trade with foreign countries. Our foreign policy, for the past few years, has done little to advance us in this respect. We cannot antagonize other peoples and refuse to cooperate with them

and then expect them to trade with us. The Hawley-Smoot tariff law has already forced certain of our neighbors to retaliate. Along this line it would appear that our better interests would dictate that we join the World Court and the League of Nations. These would undoubtedly be great steps to world peace and friendship and peace is conducive and necessary to prosperity.

Unemployment insurance would also mean much in removing the distress of many during these periods of depression. It would probably help us get over to the period of prosperity and shorten the period of depression. It would do this by placing fresh purchasing power in the hands of a class in dire need of it. Many countries of the world are making good use of it. In fact, we are quite behind the other advanced countries of the world in this respect. According to the International Labor Office something like 47,500,000 persons are now covered by unemployment insurance.

Finally, the captains of industry must recognize the seriousness of the problem which results from an inequitable distribution of wealth and income and be more willing to share income with labor and the producers in the extractive industries. If they consistently refuse to do this the time will finally come when enough of our people will demand a shifting of the very economic foundations of our country and revolution and chaos will result. It would seem that for their own protection and preservation they would be willing to allow more of the national wealth and income to go to others. We must either modify our present economic system or be forced to abandon it entirely. Fundamentally, our present system of private ownership of wealth, private initiative, division of labor and cooperation, is right, but it needs modification here and there. This must come and the business leaders of the country must cooperate in bringing it about.



ARE WE KEEPING UP?

Berenice B. Beggs, Assistant Professor of Education,
Northeast Mo. Teacher's College.

IN THIS DAY when magazines are to be found in most homes, when best sellers arouse the interest of the public, when literary clubs are making strenuous efforts to keep up with late trends in fiction, poetry, plays and history, it is certainly necessary for every teacher to hold to a program of reading. A teacher cannot expect to fit into the social groups of her community unless she has a reasonable knowledge of the things that are being discussed. No longer must she be content to know only those facts appearing in textbooks, but she must think of her own growth. The times have produced a flood of literature of every type, and even though teachers cannot hope to keep up with the latest novel, poem, and play, they should certainly welcome any opportunity to read the best of recent literature.

Boys and girls who come into the high schools have heard certain travel books, biographies and fiction books discussed and naturally expect their teachers to be somewhat familiar with many of them. Teachers must be *citizens* and not *onlookers* in life. They need to know the public's reaction, toward certain printed material of today. If a book has aroused bitter criticism by church-going people, then it behooves teachers to know what the author of such a book has to say. If a play has a big run on Broadway and receives favorable comment by literary and dramatic critics, then that play is one to be read. This does not mean that teachers must depart from the old standard classics and take up the new, but it does mean that there are reasons for familiarizing one's self with the finest literature of the present day. Many a youth in high school has been interested in Shakespeare's plays after he has been introduced to some of the best modern plays. Among the short stories coming off the press are many written by men and women of acknowledged literary standing, such as Galsworthy, Walpole, Gibbs,

Cather, Ferber, Mansfield, Conrad, Van Dyke, Canfield, Gerrould and others.

Present day authors have viewpoints somewhat different from the writers of the past because life itself is more varied. The trend of thought reflected in modern day books may arouse bitter criticism, yet teachers need to know for themselves something of these trends as reflected in recent literature. It is very well to know the philosophy of Plato and Socrates, Voltaire and Spinoza, but it is equally as important to know Bertrand Russell's philosophy, H. G. Wells' ideas and John Dewey's thoughts.

The movie makes use of recent literature for we find on the screen Edna Ferber's "Show Boat," Eugene O'Neill's "Annie Christie," the war book, "All Quiet on the Western Front," the mystery story by Wren, "Beau Geste," Van Dine's late detective stories, the great English play, "Journey's End," and many others.

Below appear questions given to students in some of the classes in the Northeast Missouri State Teachers College at Kirksville. They were used in an English class but might well be used to test any group of fairly well read people. Try them on yourself. The result may help you to answer the question "am I keeping up?"

QUESTIONS.

1. What woman (born in St. Louis) is one of the outstanding lyric poets of today?
2. Name a poet who writes in dialect.
3. Name a modern writer of mystery stories.
4. Who is England's poet laureate today?
5. What man received the latest Nobel prize in literature?
6. Name a woman who has been granted the Nobel prize in literature in recent years.
7. Name a British war poet.
8. Name America's most talked of playwright.

9. Name a play which had many weeks run on Broadway that started at five in the afternoon and had an intermission for dinner.
10. Name an outstanding writer of sea novels of today.
11. Name three English novelists still actively engaged in writing.
12. What English poet and novelist died in the last two years?
13. Name an American novelist (still living), who has written one of the most popular books about boys and for boys.
14. Name one of the most discussed war novels.
15. Who is the highest paid short story writer in America?
16. What living woman novelist has best portrayed the middle west of pioneer days?
17. What great Irish novelist died in the last two years?
18. Who is the author of "The Bridge of San Luis Rey?"
19. Who created the expression "main street" and "babbitry?"
20. Name a war play acted by a British cast that has been the most popular of recent plays.
21. Who wrote "Strange Interlude?"
22. Name England's greatest living philosopher who is also a prominent essayist and author.
23. What popular fiction book by John Erskine has its theme centered about Greek legendary history?
24. Miss Lula Bett, a Pulitzer play, was written by what American writer?
25. In what type of writing does George Bernard Shaw excel?
26. What living poet has written poems best portraying Chicago?
27. What book of recent years invited bitter criticism on the part of ministers and church people?
28. What magazine does H. L. Mencken publish?
29. What living woman poet has been acclaimed as best by many youths of high school age?
30. Name a long narrative poem by England's present poet laureate.
31. Name three magazines which publish stories of greatest literary merit.
32. Who wrote the Forsyte Saga?
33. Name one of America's leading humorists and essayists.
34. Name a book that held its place among the "best sellers" for three years that is neither fiction, travel, history or science.
35. What book written by an American woman novelist has been classed with "The Scarlet Letter" in literary merit. This book has a New England atmosphere.
36. Name the best known living poet of New England.
37. What present day poet has written a biography of Lincoln?
38. What middle western editor wrote the "Life of Woodrow Wilson" and "Masks in Pageant!"
39. Name a living English novelist who has written a history much used in schools today.
40. Who wrote "The Story of Philosophy?"
41. What is "Street Scene?"
42. What popular novel portrays life on the Mississippi River in the late eighties?
43. What Professor of English Literature at Yale is one of America's best known literary critics?
44. What book about India published in the last few years aroused bitter criticism?
45. Who created "Sherlock Holmes?"
46. Name a present day writer of dog stories.
47. Name a present day writer of negro stories.
48. Who is Irwin Cobb?
49. What type of story does Ring Lardner write?
50. Name America's most outstanding woman actress?

After you have answered this list of questions check your answers with those given on page 46.

LIVING IN THE 20TH CENTURY—(Continued from page 14)

minority. It was something which could come only to the rich and well-born. Primarily designed to train teachers and politicians, to give them a certain decorative finish and polish; to set a certain favored class off apart from the mad majority of mankind. It chiefly trained them in the wiles of rhetoric and polished expression. No notion of an education primarily designed to fit the great mass of mankind to live more effectively here on this particular planet. So the notions of education which prevail at the present time, the mass democratic theory, the right of every man to have an education, were based upon the theory education is useful and important just in proportion as it enables us to live more effectively here and now,—these things were absent from the dominant theory at that time.

In religion, civilization was chiefly concerned with salvation. That is it was chiefly concerned with teaching man to get ready for the world to come, not with teaching a type of better living here on this earth. In other words, very little recognition of the fact that religion might have ultimately as its function the great mission to drive up the social level and social betterment here on this earth—that religion belonged chiefly to a sound code of social ethics.

Then, finally, seventy-five years ago, there was absolute certainty upon the part of the intellectual leaders as to what the universe was all about, how we came to be upon this particular planet, the ultimate destiny of mankind. In other words, all these questions of the universe were looked upon as ultimately settled and final. The prevailing point of view was the one I gave you at the outset of my remarks:—the earth had been created by God as sort of an arena for good and evil; it had been created some six thousand years ago, in a few years would pass away—the old heaven and the old earth would pass away and the Day of Judgment would come, and mankind would go on, either to unspeakable happiness in heaven or utter misery in hell. In other words, the whole universe was one of absolute finality; no doubt about it in the

minds of any of the intellectual leaders of the time. Almost no interested or philosophic point of view in the leaders of seventy-five years ago. I heard one of my former leaders say that when he was at Williams College just at the close of the Civil War, when he and some of the advanced students at Williams College wanted to read Darwin and his revolutionary doctrines they did not dare to have these books in their room, but took a lantern and took them away to a stable to read them at night.

So much then for the general beliefs and intellectual ideas and ways of living, and the political institutions and educational ideas of say the age of Abraham Lincoln. The restricted view of the universe, the notion of man and the reason for his being upon the planet, our elementary forms of economic life, the absence of modern mass production, the simple types of political responsibility, our ultimate democratic theories, the narrow patriotism and world outlook, the neighborhood, provincial aspects of the social outlook, the rigidity and finality of our social institutions, the concept of religion as a guide to salvation, not as a guide to life; the notion of education as primarily the lucky benefit of the few, to set off the favored class apart from society, a decorative function rather than an instrument of social well-being here upon this particular earth; then, finally, the note of assurance which prevailed upon the part of the intellectual leaders with regard to the explanation of the cosmos, the destiny of man and fundamental philosophy of the problems of life.

Now what has happened to all these ideas and these ways of life in the last fifty or seventy years? In other words, what does it really mean to live in the Twentieth Century? Well, in the first place we have entirely given up the old ideas of the universe. The universe is no longer a little circumscribed unit in space, a few thousand miles in diameter. The modern astronomers have pointed out our universe is so great and so extensive that there is never going to be any probability that man will be able to ex-

plain it. He may be able to learn more and more about its extent but even the extent of the universe as at present revealed completely paralyzes the human intellect. Even our own little galaxy, of which our earth is a part, is three hundred thousand light years across, in miles six trillion light miles from the sun. The sun is simply one of the galaxy of which we are a part. There are at least one hundred thousand galaxies known to the astronomers, and that is, perhaps, only a small corner of the physical universe. So the physical universe as is now known to astronomy is one which completely appals human intelligence, entirely beyond our capacity to understand its meaning or significance.

In regard to the origin of man and the physical universe we have replaced the theory of creation by a very definitely developed conception of evolution, evolution not only applying to man but also to the entire physical universe, extending over a period of time entirely beyond the extent of human imagination. All this vast galaxy of galaxies which make up the universe have been made by evolution as much as any particular thing upon this planet. So we have the notion of evolution instead of the idea of creation. Instead of the idea of creation in a week, six days in length, we have the cosmic idea of creation which is absolutely infinite in extent.

In regard to the nature of man, instead of man being regarded as something unique, standing apart from the rest of the physical universe, we have a recognition of man as the highest form of evolutionary development upon this particular planet, the highest form of organic life upon this planet, but linked very definitely with the facts of physiology, biology and physiological chemistry, and so on, to the rest of organic life. The highest form of physical life upon this planet, and that is nothing to be ashamed of. One of the great mistakes of the anti-evolutionist is, it is a great mistake to be called an animal, but animal life is one of the highest forms of life of which we have any knowledge whatever, and to put man down as the highest form of animal life upon this planet is the greatest praise we can bestow upon him. So instead of

man's being a separate creation of God we now have come to regard man as the highest form of animal life upon this particular planet.

For the reason for man being upon this particular planet, instead of man's being concerned particularly with his soul in a future world, the interest of the present day sociologist is the basis of man's improving his life upon this particular earth. In other words, we are concerned with improving life upon this particular planet. The philosophy of today is not to save the soul of man in the world to come, because we have given up much hope of that. What we are concerned with is building a better life upon this planet, building a more decent, more prosperous, and better life upon this particular earth. In other words, the good life today, not the life we are going to lead, is the salvation—the life that is going to make man more decent, better, happier as a citizen of this particular planet.

If that is the case, we no longer turn for guidance for the good life to the sacred Scripture as we did seventy-five years ago, but rather turn to men who are experts in the problems of men and life upon this particular planet. In other words, we turn to the biological and sociological scientists, to those men who are experts in the knowledge of man and his problems, because only from these people will we be able to get definite and assured guidance as to what constitutes a happy and decent life upon this particular planet. That I think is the most significant, the most far-reaching change in the last seventy-five years, the most significant thing of living in the twentieth century, the fact we have given up the old idea to get a perfect life means to be saved in the world to come, and in the place of that have substituted an altogether new goal, namely, that of being more happy, decent and prosperous here upon this particular planet. In other words, more life to live here now and not to live in the world to come.

Then along with that goes a tremendous revolution in the source of our guidance. In the place of Holy Scripture and the mastery of the Gospels, we are turning for our guidance to the educators, the scientists, to the social scientists, to the stu-

dents of esthetics, the fine arts, the people who are experts on living upon this particular planet, here and now. That shouldn't be taken, as I said, to indicate any antagonism upon my part to up-to-date religion, which functions not primarily for salvation in a world to come but which functions primarily in the way of telling people how to live here upon this earth in a more happy and decent fashion than has been the custom.

So that the whole outlook upon life has been transformed. We have an infinitely extended complex cosmos. We have come to believe the whole universe is the product of evolution, extending into an infinity of time, and also involving infinite space. We have come to understand that man is the highest form of evolutionary development upon this particular planet, but not necessarily the highest form of intelligence in the physical universe. There may be much higher forms of life on other planets than our particular earth, and other universes. We have come to see that the main purpose of the good life is to be more happy and more decent upon this particular planet, and we must turn to experts in the good life for our guidance.

Now consider what living in the twentieth century actually means from the standpoint of life. In the place of our handicraft economics, we have high-powered machines, ever more efficient. In the place of small factories in the textile industries, we have now enormous factories, turning out—equipped at the present time to turn out eight million automobiles a year, or nine hundred million pairs of shoes a year, enormous factories, highly specialized types of machinery and mechanics, adapted for mass production. In the place of essentially local economies, we have world economies—the nations of the world more and more dependent upon our world markets as over against their domestic sales. Complex. Absolutely. Where we have come to have more and more a sense of control; a recognition that complete individualism means anarchy.

The chief reason at the present time for the economic depression is because we have been too much under this economic anarchy. We have run into a period of enormous over-production and under-

consumption. At the present time we are producing nine hundred million shoes a year, whereas the market is three hundred million. In other words, our factories are all equipped to turn out three times as many shoes as we use or they can sell. Our automobile industry at the present time turns out eight million automobiles a year. The entire number of automobiles bought in the world last year was a little over six million. In other words, our factories are equipped to turn out two million more than the world buys. On the other hand, we have failed to pay workers anything like an adequate return for their labor. The wage of the average unskilled worker at the present time is under one thousand dollars, and that is the chief reason why he cannot buy. So that the present depression is primarily the product of society's being ground between the upper and lower millstones of over-production, on the one hand, and under employment of labor on the other. These two basic features in our present situation are chiefly the products of economic anarchy—lack of national economic planning.

Mr. Hoover, when an engineer and not a man in politics, some ten years ago sponsored a very far-reaching and very significant report on wasted industry, in which he pointed out exactly those things which I have pointed out to you now. But when he comes into politics he finds it very difficult to apply the ideals which he understood so well as an economic and social engineer. The ideas of men like Hoover, the social engineers, go on with this over-expanded prosperity, then the highly deplorable and tragic depression.

So that in economics we have given up the handicraft economics, given up the small factory, and gone over into the era of mass production and world trade, but we have failed to control our stupenduous material development in an adequate way by the dictation of scientific knowledge and social engineering. As Keynes, one of the greatest of the British economists, said the other day: "We are in the Golden Age of economic life and still in the Stone Age of economic thought." I think that is one of the most profound observations made in recent years. "We are in the Golden Age of economic life and still in

the Stone Age of economic thought." It is that, the very thought of living in the Golden Age of material development and trying to control the Golden Age of material development and do it with the Stone Age thought that is the reason so many people are out of work this winter, and so many people lost heavily in the inflation of stock values and the crash which followed. In other words, the whole responsibility for our present day economic anarchy lies in the fact we have not been able to develop a sufficient degree of scientific control over our economic life. We have done stupendous things in the way of invention—that is, bigger factories, better ships, better railroads, better transportation. We have allowed this simply unparalleled individual to be controlled by very much the same ideas that predominated at the time of Christopher Columbus or at least at the time of George Washington.

In regard to politics, the simple neighborhood responsibility of hanging horse thieves, rounding up strayed domestic animals, sorting mail once a week has been supplanted by such problems as the rates to be charged by public utilities, the question of public ownership of public utilities, regulation of railroad rates, the problem of what the state ought to do in regard to coal mines, the matter of international finance; what we ought to do in regard to the cancellation of war debts; whether we ought to participate in the World Court; whether we ought to join the League of Nations; what ought to be done about a world state—all these stupendous, complex problems which no one single man could possibly solve. In other words, take even the matter of the State versus the Public Utilities, no single man is in anyway competent to pass final judgment upon that subject. It requires a commission or committee of pooled intellects. But the control of public utilities, whether right or wrong, is only one of an infinite number of problems which have to be handled by the present day statesman. So that in the place of these simple problems in the neighborhood or township of fifty or seventy-five years ago, we have infinitely complex issues, both domestic and world problems, which have to be faced.

At the same time it is a regrettable fact, the more complex problems become in politics, the more inferior our statesmen become. I think any honest and sincere person would admit the men in Washington at the present time are infinitely inferior, both in intelligence, political integrity and morale, to those who started out our country seventy-five years ago. Yet these men had to do with the very simple problems of some four million people in the United States of America, at the present time less than the population of New York City—about the population of Chicago—a few states along the Atlantic seaboard, a simple agricultural life. In other words, we had our highly efficient political giants dealing with these very simple problems of polities. Today we have relatively mediocre politicians at the head of our political life, and yet facing infinitely more intricate problems than faced Washington, Monroe or any of the other men who guided the state one hundred and fifty years ago. So that just in proportion as our political problems have become more complex, more difficult, we have been faced with an ever growing decline in the character, ability and morale of our politicians. A man like President Harding or President Coolidge in the White House one hundred years ago would have been completely unthinkable. I am not in anyway giving you a democratic harangue here, you understand. That is the point of view of a Republican, born and brought up in the Republican party, and until twenty-one years old couldn't understand how a Democrat could even be a human being, let alone be a decent human being. So when I make reference to Harding and Coolidge I am not making reference in anyway from the critical standpoint of politics. It would have been an equal disgrace, I should say, to have had James M. Cox in 1920, John M. Hays, some of the other different men, whatever political ideals they may have. All I am attempting to say or to point out at the present time is we have today infinitely more complex body of political theory and political issues to be dealt with and an ever inferior body of men handling them, and this is certainly courting disaster.

Until we are able to have men of scientific training and unquestioned political honesty and integrity, not only in control of the state government and national government, there is no hope we are going to be able to cope adequately with the complex, difficult problems of life.

Likewise in regard to our world outlook in politics. We have come to understand the word "nationalism" as "patriotism." The narrow outlook is highly dangerous. Probably the greatest calamity that has come to man from the World War in 1914, from which we have not yet recovered and from which we may never recover, is this selfish patriotic outlook, and which likewise in the last twelve years has kept Europe from becoming pacified and settled, so that really today, in the year 1930, there are more causes of war, more danger spots in Europe than in 1913. And another world war fought by air-planes, poison gas, disease germs and high explosives would be infinitely more disastrous than the one fought in 1914 by infantry, cavalry and the old methods of war-fare. In other words, the world can never weather another war, but we find it heading straight toward it because we have never yet been able to curb selfish patriotism in the interest of the world point of view. But the leaders of contemporary society understand well enough unless they are able to develop a national patriotism which shall comprise civic devotion at home and good will abroad, man will never master the issues. It will simply be a matter of time until another world war will follow which will be the end to civilization.

Likewise, in regard to the social life, the narrow neighborhood, provincial point of view, suspicion of neighbors, isolation, have all passed away as the result of a development of what one may even call a world intelligence, a world point of view. The telephone, the telegraph, the rapid railroad train, the radio, the movies, television, all these things tended to put an end to the neighborhood point of view. So that today any community, even a relatively rural community, is served by a highly efficient rural mail delivery, so that it gets the daily paper which carries the news from all parts of the world through the instrumentality of the United Press and Associated Press, which have men sit-

uated in every far corner of the world handling news and transmitting it by wires, cable and by telegraph to the offices of the various newspapers, so that what happened at Siberia, South Africa or Timbuctoo this afternoon we can read about on the streets of Kansas City tomorrow morning at eight o'clock.

Through the radio, anybody, no matter how removed the part of the earth where he is situate, can tune in and get the news almost simultaneously with anyone located in the modern metropolitan center. So, as I pointed out a minute ago, Admiral Byrd was able to broadcast his flight over the South Pole, so that it could be received in New York City at almost exactly the same moment he was flying over the polar area. Whereas seventy-five years ago it would have taken at least eight or nine months, if not a year, to have gotten the news back from the South Pole to New York City. It would have taken at least a year under most conditions to get the news back from the South Pole to New York City, and at the present time the news came in a few seconds. So that the neighborhood point of view has entirely disappeared and we have become a world civilization—at least in our knowledge. Unfortunately not in our point of view, because so long as we have a world source of information and a neighborhood point of view it is an extremely dangerous situation. In other words, instead of comprehending how all humanity is essentially a united organism of civilization, how all our interests are mutually dependent between the United States, China, South America, New Zealand, and what not, as long as we have a narrow patriotic point of view, at the same time get information from abroad, this very paradoxical juxtaposition of the old and the new may prove dangerous. As, for example, an American citizen, of highly patriotic leanings, may read a sentence having to do with an American insulted in Persia, or Timbuctoo, and desire to have the United States intervene and punish the country by military intervention. So the fact we get world news and still read it from the narrow neighborhood point of view is, I think, a dangerous paradox to world civilization.

What we need is to develop intellectually and read this information from a world point of view and not "for our country, right or wrong."

Still further in regard to our social institutions, we have come to understand our social institutions are not fixed and final; that society like everything else has been the product of evolution, as have all kinds of social institutions, policies and economies. In regard to the family, in regard to education, that our institutions for advancing the population, for instilling information, for controlling religion, have changed remarkably from generation to generation. There is nothing fixed or final with respect to our social institutions; that the desirable form of church, or school, or family, or political life is the type that is best suited to our own immediate needs, in any particular part of the earth, at any given time. In that there is nothing final or definite. Proper guidance of our institutions should be sought in the research of science and the fine arts as well.

So that in place of a fixed theory of social institutions, we have come to understand we must turn to science and education for our guidance, so that we may better adapt our social life to our actual needs. In other words, so that we will actually be thinking and living in the twentieth century in social life as well as material civilization and so that we will not find men riding around in a Rolls-Royce car, thinking in terms of the cave age, as so many of them are. That is the greatest disaster of our present day civilization, many men making out of the twentieth century machine a twentieth century civilization and still thinking very much as the Indians did in the West at the time of Sitting Bull.

Then in regard to religion, in the religious field we have come to understand the chief function of religion is not to guide man to salvation in the world to come but to impel him to seek social guidance of the better sort here upon this particular planet. In other words, the minister of the Gospel is no longer just an aid to salvation but an instrument of social progress. That the minister will be an important member of the commun-

ity insofar as he is able to induce his congregation to follow the guidance of the social scientists and philosophers and educators in enabling us to carry on a more decent life on this planet. In other words, the minister will be a leader of social progress and social justice, and no longer the instrument to tide us over from this earth to the next.

Then in regard to education, we have come to see Education shall not be simply the decorative privilege for the few but is the legitimate heritage of everybody; that everybody has a right to an education and everybody has a right to the same education. That is one of the great defects. It has been one of the great defects of education right down to our decade, namely, that we have not only believed everybody had a right to education but to the same education. I think everybody has a right to that type of education that is best adapted to his needs, but if we try to take a child of inferior intelligence and give him the education best suited to the training of a future college president, or director of an art institute, we are simply wasting the time of teacher and student. We had better train that mentally defective boy to become a mechanic in a lower class than to waste time in training him to be an appreciator of the best type of literature and art. So that what we need to do is not only have an education for everybody, but that type of education which is best adapted for their particular needs, purposes and opportunities.

Still further we have come to see the old idea of education as the method of decorating the gentleman and separating him from the actual responsibilities of life is absolutely preposterous. In the place of that we have come to understand education is worth while only as it trains to live the particular life we have to live right here and now, and that this pragmatic outline of John Dewey has finally come to tremendous growth, in theory and actual practice, that education is only worthy in proportion as it enables us to lead a better life right here and now; enables us to take hold of the contemporary social and political problems and is of no value whatever as a

decorative thing for the favored few or separating us from the responsibilities of life.

Then as to what the general view of the whole cosmos of life and the purpose of the universe is, we have given up the old finality and the old dominance. We admit we no longer know what the purpose of the Creator of the universe was, if there be one, in actually bringing about the universe; the purpose of creating this particular earth; the why and wherefore of man; the ultimate destiny of man. All these things at the present time, and forever, will remain a complete mystery to man. We can't answer the question of the nature and extent of the physical universe: we don't know the why of any of its being; we don't know why this particular planet was created; we know something about how it was created but we don't know why: we can't imagine why man was put upon the planet. There may be certain reasons which appeal to man, but they may not be the real answer. We don't know where we are going from here: we don't know whether we are going to be able to solve contemporary problems or not; we cannot be assured our modern machinery will not swallow up mankind like a Frankenstein; the creation of fiction: or, we may prove entirely inadequate and civilization may disappear in a few generations. In regard to these ultimate problems, the reason why of the physical universe, the reason why for the earth, the reason why for man and the ultimate destiny of man, we now recognize we can give no final dogmatic answer. We are absolutely in the dark. The only answer we can give which is of any value to man is that we are here anyhow; we know that; we know we have a very great opportunity; we have a highly diversified, a highly fruitful and extremely interesting planet to live on and have the physical and mental power to exploit this planet in such a way we can live happily and decently upon it. That is the exact knowledge man possesses. That is his great opportunity and challenge. And thus far he has not in anyway adequately exploited his opportunity.

I should say in 1930 the life of mankind on the earth has not been worth living. My friend Clarence Darrow has

a lecture he gives whether life is worth living or not. He contends it is not worth living. I differ from him. I think it is very much worth living and can be. But mankind down to 1930 hasn't made this life really worth living. There has been a greater amount of misery than there has been of happiness and well being. But that has been due to our stupidity and failure to take advantage of the opportunity our planet offers. We have an opportunity today previous generations have not possessed. Not only have we a greater body of scientific and engineering knowledge, but we have infinitely finer and more extensive material equipment. So man is equipped today as never before in the history of civilization to go out and exploit the planet and build up very decisive surpluses of well-being and happiness on the ledger of life. No longer it is necessary for him to go on with a greater balance of misery and unhappiness than happiness and decency. And this is the great challenge of mankind today, to use intelligence, to use knowledge and enable himself to make his life more worth while here upon this particular planet. In other words, there is no reason why he need go on as a civilization with one foot tied to an ox-cart and the other strapped to an air-plane. We not only need not do it—we cannot do it. If we do not bring up intelligence in the world of social living, in other words apply the same degree of intelligence to politics, society, religion and education, and so on, we have already given to machinery and mass production, there is no prospect whatever this civilization will be able to endure for more than a few generations.

So we find civilization in certain aspects of life in an air-plane age, a radio age, and so on, and in other phases of life in the stone age, the ox-cart age, and this is the great menace of civilization.

All I have tried to do this morning is in a very superficial and rapid way to indicate what it really means to live in the Twentieth Century, what the challenge is, namely, to bring over into economics, politics, religion and education, the same degree of knowledge that is put behind the inventor, the business man, an

enterprise in transportation, and so on. In other words, not only to live in an empire of machines but also to live in the

Twentieth Century with the outlook of educated minds.

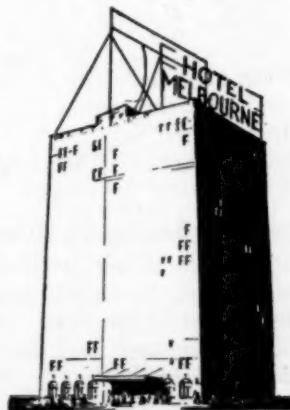
AS FOSDICK SEES BARNES

DR. HARRY EMERSON Fosdick in an article entitled, "Yes, But Religion Is an Art", published in the January number of Harpers Magazine, has the following to say about the position of Dr. H. E. Barnes, whose address before the recent convention of the M. S. T. A. is printed in this issue of the School and Community. "Harry Elmer Barnes, for example, with good-natured lustiness, has recently been laying out the devotees of the 'Jesus stereotype'. He sees the danger of trying to solve modern problems by appeal to a first century Palestinian, whose conditioning environment and ways of thought were utterly incommensurate with present needs. He wants the conscience does not adore. Barnes is out that ancient stencil through which so often Christians merely paint over a present moral issue with the name of Christ. In all this Barnes is saying something Christians ought to heed. There is a deal of dodging in the churches, where a text from Jesus or a vague appeal to His personality is made to do duty for the serious facing of contemporaneous questions. But the man of religion never would agree that the solution of that problem is to withdraw our devotion from Jesus.

"The underlying difficulty with Barnes and his like is simply that they are scientifically minded, and that no science ever treats its creative personalities as religion treats Jesus, Buddha, and other founders of re-

ligions. Science abstracts from Copernicus the ideas of Copernicus, keeps such as remain valid, throws the residue away, and leaves the matter there. Copernicus, the individual, science of today free to operate with-really telling us to treat Christ like that, to take the few permanently valid and basic ideas of his thinking, forget the rest, let his personality sink into ancient history, and move on. All of which shows that, while Barnes and his like may understand science, they do not understand art or religion."

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TEACHING THRIFT; A PATRIOTIC DUTY

By Mrs. W. L. Mabrey, Correspondent for Missouri Branch N. C. P. T.

AT A RECENT annual convention of the National Congress of Parents and Teachers, the following resolution was unanimously adopted:

"Resolved, That in the interest of the future citizens of America we appeal to parents and teachers all over the land to do everything within their power to discourage and check extravagance in all forms, and by precept and example to aid the home and the school in the teaching of thrift. We also urge upon school officers and teachers the necessity for teaching thrift as a patriotic duty."

Thrift Means Wise Spending.

To some the word *thrift* may have an unpleasant sound. It may convey the thought of miserliness—of doing without the comforts of life, just in order to accumulate money.

But after all, is that what *thrift* means? Doesn't it mean wise spending for the things that bring happiness and comfort, rather than the sacrifice of such comfort?

Doesn't it mean simply living within our own means—owning the kind of home we can afford—paying the rent we can afford—depending upon our incomes?

Doesn't it mean buying only that which we have the money to pay for, and putting away a certain sum each month for future happiness and comfort, rather than merely hoarding up money?

Thrift means care and wisdom in the management of one's resources.

Education Begins at Home.

In a word, *thrift* is *use* without *waste*. A child's education in *thrift* must begin in the home, almost at its birth. A *thrifless*, *extravagant* mother and father may establish ideas and habits in the child that the school room and the hard discipline of life can never remove.

A well ordered home where *thrift* is constantly practiced by parents is the strongest force in the development of *thrift* habits in the child.

The mind of a child veers between the love of acquiring and the love of spending.

It delights to hoard, to shake its bank and feel its increasing weight, and it also delights to spend recklessly until it is bankrupt.

It was doubtless these traits that made a distinguished Frenchman describe the American child as "a mercenary little wretch."

Probably there is something of heredity in these things for the wish to amass rapidly and spend extravagantly is a national trait and the child only reflects the attitude of the parents.

There is much to be said in favor of letting children earn their own money. They appreciate it much more if they have to work hard to get it. But if you do give a child a small weekly or a monthly allowance, then teach him to save a part of this for worth while things. Help the child by letting him help himself. Teach him to put away his own toys and put on his own clothes. Teach the child to finish what he undertakes. Half-finished work develops carelessness and *thriftlessness* and will prove the weak link in the whole chain.

Damaging toys, books, and furniture cultivate thoughtless habits. Give the child fewer toys and such toys as will develop *constructive* habits instead of *destructive* habits. Kindergarten blocks are a good example of constructive toys. As the child grows older, give the boy a tool chest and the girl a thimble, needle, scissors, cloth, and a doll.

Too many toys, too much candy, too many movies cultivate extravagant habits. Teach the child the difference between *thrift* and *stinginess* and that a certain amount of his money belongs to God.

A home garden, all his own, is a good way to teach the child *thrift*. It affords an opportunity for cultivating habits of producing, earning, and saving. As he accumulates his pennies, teach him to budget his money—so that he may know what he has, what he earns, and what he saves.

Teach him to read electric and gas meters. When he sees how fast the in-

dicator goes around, he will be more careful about turning off his own light when he leaves the room, and turning down the gas burner when heat is not required.

Too many young people wish to earn large salaries at the beginning of their careers. Others think only of the income and not of the expense attached to the position. For example, many girls and boys are lured to the city where salaries are high but where fully eighty percent of the income is required to pay living expenses. One of the main things to keep in mind is the fact that it matters not so much what one receives as what one saves.

Money saving is only one of the "Thrift family." There are many others equally important, and a broad conception of "Thrift" in the education of the child should point out how to earn, how to save, how to invest, and how to spend money, how wasted time may be used for profit and pleasure, how misused energy may be directed along community lines, how the laws of health and moral cleanliness mean strong bodies and healthy minds; how the national resources of our country, trees, fuel, and water may be conserved; and how waste material may be converted into funds for constructive use.

Thrift in Use of Time.

The wise use of time is of great importance. This does not demand a life of ceaseless toil, for with all the required duties of life there is still a margin of leisure. What shall we do with it?

We require some time for social duties. We owe duties to others, to the church, to public institutions and associations.

We owe to ourselves a reasonable amount of recreation, but to idle away, to spend in frivolous pursuits, time that should be given to duty, to self-improvement, to the service of others, that is wasted time.

A thrifty person is an industrious person. A person cannot be thrifty without making a wise use of his time. We pass this way but once, and our allotted time is all too short. If we squander a dollar we can make another, but if we squander time, it is lost forever.

Thrift in Use of Energy.

Thrift in the home means not only a saving of time and money but also a saving of strength and energy. How many

mothers wear themselves out by using their heels instead of their heads, in other words, having no system to their house work, thus taking many steps where few would do.

There are endless ways in which a thrifty mother can economize in the home; and it is our duty, as mothers, to set our children the best example of practicing thrift, that is possible. We should make all we can, give all we can, and save all we can.

Thrift Should Be Part of Curriculum

Although thrift should be the duty of every citizen, it is not being emphasized in our schools as much as some of the less important studies. Since it is the very foundation of democracy, it should be included in the school curriculum.

As thrift establishes one's faith in the future, gives greater freedom, and creates love for one's country, it may readily be seen that the teaching of thrift will result in better citizenship.

The National Congress of Parents and Teachers has endorsed the establishment of thrift instruction as a regular part of the public school curriculum. The National Education Association also recommends that "Thrift Education" be made a part of the regular instruction in all public schools and that the study of practical finance, banking and life insurance should be given as a regular course in high schools. Thrift instruction should be classified and graded just as any other phase of education.

The most effective way of building up the habit of thrift in a school is the school bank. It not only establishes the habit of saving but it educates the child in thorough business methods. Many schools in the cities have these banks and usually the local bankers are glad to furnish printed material for organizing school savings banks and give time and furnish supplies to assist in education in thrift and banking.

In conclusion, the oft quoted Financial Creed is offered:

I BELIEVE in the United States of America.

My opportunity and hope depend upon her future.

I believe that her stability and progress rest upon the industry and thrift of her people.

Therefore, I will work hard and live simply;

I will spend less than I earn;

I will use my earnings with care;

I will save consistently, invest thoughtfully to increase the financial strength of my country and myself.

The Northwest Schoolmasters Enjoy Banquet with Dr. Fair.

ONE HUNDRED thirty-five educators, consisting of college presidents, college teachers, city and county superintendents, principals, classroom teachers and board members banqueted in St. Joseph on the evening of December 13. The Knights of the Hickory Stick, as the organization is called, has held most of its meetings either in St. Joseph or at Maryville; one meeting, however, was held at Trenton last fall.

The Robidoux Junior High School Orchestra furnished music during the progress of the meal. The remainder of the program consisted

of several numbers of the "Hallelujah Four", a negro adult male quartet directed by Professor Jacob Jones, Principal of the Bartlett (negro) High School of St. Joseph; and the lecture of the evening delivered by Dr. Eugene Fair, President of the Northeast Missouri State Teachers College.

Dr. Fair commented on the splendid cooperation displayed in recent years on the part of the administrators of the several State Teachers Colleges and the University, and made a stirring appeal for a systematized and a more nearly united, and therefore more efficient method on the part of all of Missouri's higher educational institutions, in the training of teachers for colleges as well as for elementary and secondary schools, with the improvement of general instruction as the ultimate goal.

The group to which Dr. Fair lectured was a well-distributed representation of the twenty-one counties in the Maryville District. Livingston County was represented at the meeting by H. V. Mason, George W. Somerville, Sam C. Richeson and G. E. Dille, president of the organization. Frank Mann, a former Livingston County boy, and Ed Adams, two city superintendents from southern Iowa, were present with their school board members.

The time and place of the next meeting will be decided by the Executive Committee, Dr. Homer T. Phillips, Professor of Education, Northwest State Teachers College, Maryville; Supt. L. A. Zeliff of Stanberry; and Supt. Buell Cramer of Smithville.

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(Continued from front Cover page.)

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XI. For every child such teaching and training as will prepare him for successful parenthood, homemaking, and the rights of citizenship; and, for parents, supplementary training to fit them to deal wisely with the problems of parenthood.

XII. For every child education for safety and protection against accidents to which modern conditions subject him—those to which he is directly exposed and those which, through loss or maiming of his parents, affect him indirectly.

XIII. For every child who is blind, deaf, crippled, or otherwise physically handicapped, and for the child who is mentally handicapped, such measures as will early discover and diagnose his handicap, provide care and treatment, and so train him that he may become an asset to society rather than a liability. Expenses of these services should be borne publicly where they cannot be privately met.

XIV. For every child who is in conflict with society the right to be dealt with intelligently as society's charge, not society's outcast; with the home, the school, the church, the court and the institution when needed, shaped to return him whenever possible to the normal stream of life.

XV. For every child the right to grow up in a family with an adequate standard of living and the security of a stable income as the surest safeguard against social handicaps.

XVI. For every child protection

against labor that stunts growth, either physical or mental, that limits education, that deprives children of the right of comradeship, of play, and of joy.

XVII. For every rural child as satisfactory schooling and health services as for the city child, and an extension to rural families of social, recreational, and cultural facilities.

XVIII. To supplement the home and the school in the training of youth, and to return to them those interests of which modern life tends to cheat children, every stimulation and encouragement should be given to the extension and development of the voluntary youth organizations.

XIX. To make everywhere available these minimum protections of the health and welfare of children, there should be a district, county or community organization for health, education, and welfare, with full-time officials, coordinating with a state-wide program which will be responsive to a nation-wide service of general information, statistics, and scientific research. This should include:

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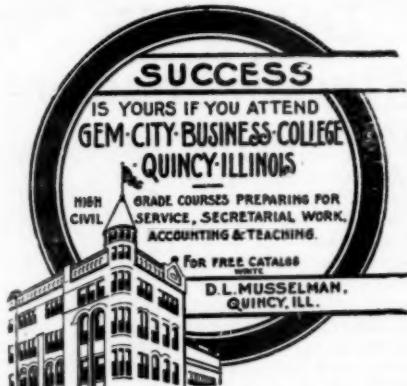
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